

REGIS COLLEGE LIBRARY



3 1761 05809872 4

GENTLE REMONSTRANCE



Rev. A. J. D. Bradley



ANC 98-76

A GENTLE
REMONSTRANCE:

A LETTER ADDRESSED TO
THE REV. F. C. EWER, S. T. D.

ON THE SUBJECT OF RITUALISM,
BEING A REVIEW OF DR. EWER'S RECENT LECTURES
AT NEWARK.

BY THE
REV. ALOYSIUS JOSHUA DODGSON BRADLEY, B. A.,
PEMB. COLL., OXFORD;

MISSIONARY COADJUTOR AT THE PRO. CATHEDRAL OF LIVERPOOL,
FORMERLY
RECTOR OF THE P. E. CHAPEL OF ST. SACRAMENT, N. Y. CITY.

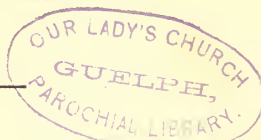
NEW YORK:
52 BARCLAY ST.

9485
FR. PUSTET,

CINCINNATI:
204 VINE ST.

PRINTER TO THE HOLY APOSTOLIC SEE AND THE SACRED CON-
GREGATION OF RITES.

1879.



Bx
512
.B

PRINTED AND STEREOTYPED
AT THE
NEW YORK CATHOLIC PROTECTORY,
WEST CHESTER, N. Y.

TO THE CATHOLIC READER.

It has been the author's humble ambition, in writing this little tribute of love to Catholic Faith, to express himself in language purely in harmony with both the letter and the spirit of the One Holy Apostolic Roman Church.

If, perchance, any sentiment be therein advanced which ever so slightly deviates from the Living Divine Mind of the Church, the author unconditionally, and without reserve, recalls it by anticipation.

TO THE ANGLICAN READER.

I VERY earnestly beg my Anglican friends, before they begin the perusal of this book, to place themselves on their knees in the presence of God, and fervently to pray the beautiful Whitsuntide prayer: "God, who dost teach the hearts," etc. God alone can teach us the truth, preserve us from deception, and "unteach the unwisdom" of our errors.

“When, therefore, we see so much help from God, and so much progress and fruit, shall we hesitate to hide ourselves in the bosom of that Church which, while heretics in vain all rage against it, has, by reason of the Apostolic See, through the succession of bishops, held the summit of authority: and this even by the acknowledgment of the human race. To be unwilling to yield to her the chief place, is surely either the height of impiety, or headlong presumption.” (St. Augustine, *De Util.*, t. viii, n. 35.)

CONTENTS.

	PAGE.
CHAPTER I.	
Papal Infallibility.—The Pope of the Council, - -	1
CHAPTER II.	
Papal Supremacy.—The Pope of the Bible, - -	26
CHAPTER III.	
The Pope of History, - - - - -	42
CHAPTER IV.	
The Greek Church, - - - - -	57
CHAPTER V.	
Christian Sketches, - - - - -	67
CHAPTER VI.	
Unity, - - - - -	83
CHAPTER VII.	
Anglican Orders, - - - - -	106
CHAPTER VIII.	
The Anglican Confessional, - - - - -	187
CHAPTER IX.	
Catholic and Protestant, - - - - -	208
CHAPTER X.	
Making our Salvation Sure, - - - - -	215
Appendices to the Above Chapters, - - -	229

CHAPTER I.

PAPAL INFALLIBILITY.

The Pope of the Council.

MY DEAR DOCTOR EWER:

Seven years have winged their (to me) happy, sweet, and peaceful flight since the day we bade each other a solemn and significant farewell. You had always acted toward me as an unselfish, kind, and brotherly Christian minister; and, in the terrible trials which came upon me in consequence of my conversion, your Christian conduct remained unchanged. For this I shall always feel grateful: words of Christian sympathy and kindness were, at that time, particularly exceptional. All the love of my former friends seemed to have soured to hate. They hated me in proportion, alas! to the bitter hatred which they cherished against that which they inconsistently called the Roman branch of Christ's holy Catholic Church. It is a comfort to me now to reflect that this hatred was all on one side. I never changed my feelings of personal love to any of them; indeed, after becoming a Catholic, I seemed to love them more, while, for many of them, I

continued, as I still continue, to respect their zeal and good faith, while I the more deeply deplored their dreadful delusion.

Seven years ago we parted: you, to engage in the trial of a new Ritualistic enterprise in your Church of St. Ignatius; I, to go back again to school to unlearn those misapprehensions and misconceptions of Catholic Belief which had so many times deterred me from making my final submission to the authority of that Church which we had both been so long engaged in admiringly and ambitiously imitating.

The Catholic Church exercises a great fascination over the minds of all men. It is God's gift to her. The Ritualists know and feel this more than any other class of persons. Anglicans may try to conjure up a fancied sympathy with the imperial church of Russia, but it won't do: all their developments are in the direction of Rome. Ritual, music, vestments, even little matters of personal social observance as to costume, deportment, and address, are all distinctively Roman; indeed, so great is this fascination, that they copy both bad and good alike. It was but a few months ago that the highest ecclesiastical dignitary in England, in a conversation on church music, lamented to the writer of this letter: "It is very sad that these poor Ritualists are actually introducing into their churches our own acknowledged abuses under the impression that they are

Catholic." Only the other day the High-Church Bishop of Chichester complained:—

"This diocese has been alarmed and disquieted above others by the desertion of the clergy, and not of clergy only, to the rank of our old and bitter enemy. From one church alone five clergymen have lately passed over to Rome; but not before they had, to the utmost of their power, leavened all they could with Romish doctrines. Such defections betray inward waywardness and unsoundness. We ask, in fear and doubt: Who shall be the next to betray us, and when is this treachery to stop? Now, be it observed that excessive and illegal ritual, with corresponding teaching, has not only failed to keep those members in the fold of the Church, but, we must fear, has rather prepared them, and they have glided easily, almost unconsciously, into the gulf which has now closed upon them. Whatever may have been the case in former years, converts, whether lay or clerical, are now chiefly drawn from Ritualistic churches. The fact ought to open the eyes of all who encourage or accustom their people to a form of divine service which the ignorant can hardly distinguish from that of Rome, and who recommend the use of manuals, hymns, devotional books, in which Romish doctrines are scarcely veiled, and of a ceremonial which our Church for good reasons rejected,—which, for three centuries or more, it has never known. No wonder there is great fear, mistrust, and suspicion, for is there not a cause?"

But it is time, my dear Dr. Ewer, to explain why it is that I have thus ventured to address to you a public letter, and without, indeed, your permission to do so. The other day I chanced to go into a bookstore, and a volume was handed to me bearing the title: "Catholicity, Protestantism and Romanism. EWER." The Protestant young man

who handed me the book had been, in my Anglican days, an edifying member of my own congregation. "It is a very clever book," was his remark. "My dear boy," I replied, "I am sick of this kind of thing!" "Well," said he, in a sorrowful tone which went to my heart, "it ought to be answered at any rate." I replied with some asperity: "You know you would not read it if it *were* answered—your confessor would forbid you; and, after all, the Church is visible enough and plain enough, if you really wish to see her. She is a city set upon a hill; her divine unity cannot be hid." (*See Appendix A.*)

A few hours afterward, I mentioned this incident to a good and holy priest, and he said at once: "Why don't *you* answer it? Surely it would be a blessed work if it were the means of saving merely one soul." After two or three days' reflection, I borrowed your book from a Catholic lay-gentleman (an ex-Episcopalian minister). His judgment of the book was simply this: "I can't understand it at all; it seems to me full of contradictions." After reading it right through, I read it once again, and said to myself: "Yes, it ought to be answered. Evidently it is meant to be an apology: on the one hand, a defence of Dr. Ewer's continued connection with the P. E. Church, and, on the other hand, a *salve* for the uneasy minds of the Ritualistic laity. It is a good sign that Dr. Ewer had to write such a

work." And as I am not either a profound thinker or a learned theologian, a clever logician or an accomplished writer, the truth, simply, "homely," and honestly put, will, at all events, be heard on its own merits, even if, at the worst, it becomes mere naked truth. And it makes no matter so long as we find the truth, even if it be nude; for that which is really true has a purifying beauty, which is its own innate sanctifying gift.

"Well," asked the owner of the volume, when I had finished it, "what do you think of Ewer's book?" "I think *this* of it: it reads as if penned by one of those early Christians who had practically 'never even heard whether there be any Holy Ghost.' The mission of God the Holy Ghost from the Father and the Son to teach, develop, and preserve the Church in purity of truth and unity of faith, is utterly ignored. Dr. Ewer overlooks the work of God the Holy Ghost in the past, is evidently quite unconscious of his divine centralizing influence in the present, and his hope for the future is not based on him, but on some mere human schemes, chances, and changes. With one or two exceptions (p. 132), God the Holy Ghost is hardly ever spoken of; indeed, in one of the lectures we read the comical statement that 'Protestantism has slain the Holy Ghost.' In the second conference is given a somewhat lengthy commentary on each article

of the Nicene Creed. Here, at least, we might have expected some allusion to the pentecostal dispensation; but, while ten pages are devoted to the consideration of the article, '*I believe in the Holy Catholic Church*,' the article on '*the Holy Ghost*,' the living, organizing, unifying, indwelling, divine presence of the Church, is dismissed without even a remark."

Such, my dear doctor, was my first impression of your book; and throughout the volume you seem to have substituted a "*sacramental theory of unity*" (as you call it) in the place of the divine pentecostal gift. The Church, according to you, is perpetuated and unified by sacraments instead of by the indwelling of the Holy Ghost. And the reason is obvious. You only wish to prove that the Church is *sacramentally* one. Your theory, as I understand it, is this:—The Catholic Church is a body, invisibly united and sustained by seven sacraments; this body has no visible head, and is divided into three portions, Roman, Greek and Anglican; the whole Roman part is fallible, the whole Greek part is fallible, the whole Anglican part is fallible; but, if all these parts could be made to visibly agree, the happy result would be infallibility. Naturally, therefore, you make your "*sacramental theory*" (p. 155), as you aptly term it, the centre and principle of unity, rather than God the Holy Ghost.

Jesus Christ promised to send God the Holy

Ghost upon his Church, to guide her into all truth: "He shall receive of mine, and show it unto you." (John xvi, 14.) Through the Holy Ghost he promised to be with her always, even unto the end of the world: "The bond of peace" was "the unity of the spirit." This, however, is more than you care to claim; for, were you to accept it, you would be driven to the ridiculous conclusion, that God the Holy Ghost is fallible in the Roman part, fallible in the Greek part, fallible in the Anglican part, fallible even in the combined episcopate (as at Jerusalem, I suppose?) and, therefore, he never was infallible at all, because he never had the chance. This sounds irreverent enough: but who is responsible for it—you or I?

Now, when I consider the admiration that I have of you personally, it is a real grief to me to see you risking your eternal life on a mere human "*theory*," how clever soever it may be. The mere kindness of Christian sorrow impels me to remind you that you are in need, not of theory, but of fact—of the strong, guiding hand of an authoritative teacher. But, when I reflect that you are in danger of losing, not only your own poor soul, but that you are keeping the blind with you in the ditch, and that many of those who are sitting with you, stuck fast in the mud, are quondam members of my own congregation for whom I naturally feel a very great and affectionate anxiety,

my grief and sorrow are somewhat keened with indignation. If you are personally satisfied to risk eternity for a theoretical unity, for a theoretical faith and a theoretical obedience, for a theoretical system of sanctification and ultimate salvation, you are as free to exercise your experimental flight as was Noah's ark-emancipated raven. But what about your unfortunate followers? What, for instance, about those good gentlemen of Newark? It appears that thirty laymen from the city of Newark came crying to you: "Sir, what must we do to be saved?" "What is truth?" "How should we live and how should we die aright?" (p. 2). In the course of your first conference it transpires that these thirty laymen represented every Protestant Episcopal parish in Newark, and consequently were "citizens of widely variant views" (p. 4). You would seem to take a complacent delight in this comical fact: "We are, with our different education and religious influences, all in confusion" (p. 22). Here, then, are thirty innocent victims of the decomposing and disintegrating forces of that sixteenth-century church, the Babel-tower men tried to rear on the ruins of an overthrown Catholicism,—that sixteenth century which you dramatically apostrophize: "Begone, sheeted and stinking corpse!" (p. 39). These poor souls, craving after that authoritative certainty which Catholics call faith, come to you, as to a teacher from

God, that they may be definitely taught how to recognize the truth. And, indeed, the introductory pages of your book are full of promise; for, not only do you yourself seem to comprehend the grave responsibility of your position, but you seem also calmly confident that you will be able to show these seekers after truth how and where to find that "divine voice which is the audible source of infallible truth on earth: for such, and such only, can neither deceive nor fail you; with such, and such only, will you be satisfied; before the presence of such, and such only, will you be at rest" (p. 21). It is, then, a somewhat bitter disappointment to find that, after six labored conferences, you leave these poor men as much in the dark as before. The only divine voice which you believe in, became dumb some thousand years ago. It has never spoken since. It can never speak again "until Rome is converted. Ah! gentlemen, but when Rome is converted, then, indeed, shall you see!" (p. 264).

The men of Newark must try to suck what consolation they can from this unlikely prospect. They and their city, and their Protestant Episcopal church, will all be curiosities of a past antiquity before Rome begins even to think of such conversion. Poor, starving souls! The children asked for bread, the father gave them a receipt of his own for bread-making. There is no voice to teach them except the living, speaking

voice *which alone claims to be infallible to-day*, and which bids them renounce the vanities of Protestant Episcopalianism, and the pet deceits and theories of Ritualism; but, alas! this is a sacrifice too great. And yet, Dr. Ewer, your words are fearfully and awfully grave: "As Jesus Christ was the only human being who dared to call himself God, so Catholicity is the only Christian body that dares to call itself infallible" (p. 13). These are your own words, and they are true to-day of only one Christian body, and that body is the Roman Catholic Church. Here it seems but fitting to make an admission, for my own part, of my unfitness for attempting such a task as I am now engaged upon. I can't help seeing things from their comical point of view. I am convinced in my own mind that no one, from your favorite Tertullian in the third century, down to Dr. Cumming in our own, ever yet lifted up his voice against the Catholic Church, without making himself ridiculous. Now, when a man takes upon himself to expose the absurd, he is, on that very account, at a disadvantage. His object is to convince: men, however, are so constituted, that they instinctively resent the mirth which other people create at their expense. And resentment prevents their seeing the truth of the argument. So, once for all, I beg of you, dear Doctor, and all other readers of this letter, not to mistake the exposure of the absurd for

wanton flippancy; and, with this little apology, suffer me to resume the thread of my "Remonstrance." I have hinted that your theory leads you into irreverence; and I must add that your endeavors to invent arguments in its favor precipitate you into profanity: *e. g.*, you do not shrink from dissecting Christ's sacred body. You separate it into divine and human elements: "In the divine, he was perfect, indefectible, and infinite. But, in his human element, he was finite," and, as you leave it to be inferred, imperfect and defectible (p. 81). Next, you even attack the inspired word of God. "The Bible," you tell us, "displays sad evidences of its human elements" (p. 86). In fact, you seem to throw overboard the inspiration of Holy Scripture, and merely claim for it that "it contains an infallible message." A Catholic believes that the Bible *is* the *inspired* word; you seem to believe that it *is not* inspired, that it *is not* even infallible, but that it *contains*, not an inspired, but only an infallible, message. Perhaps, Dr. Ewer, it is possible that you do not know the difference between that direct dictation of the Holy Ghost which theologians call inspiration, and that indirect assistance which is mere infallibility, *i. e.*, preservation from error. There are many passages in your book which seem to be written under the impression that infallibility and inspiration are one and the same thing. At all events, you are

treading very dangerous ground, and playing with very dangerous weapons.

Now, first, about this question of infallibility. In your third conference you declare that "the whole body of bishops (*i. e.*, the combined episcopate) is in itself alone a fallible body;" and then you change your mind, and in your fifth conference you inform us that "it is an undeniable fact, beyond all peradventure, that, in the era of the first six great general councils, it was the combined episcopate alone, and not the Bishop of Rome, that was the ultimate authority in questions of faith and discipline" (p. 188). This confusion, my dear Dr. Ewer, would be evidence sufficient that you yourself need an infallible guide to help you out of that maze of contradictions which wiser men than even you have sought to reconcile in vain.

Which of these two statements are we to accept? Well, we may presume to infer that the second one, being subsequent to the former, is the result of more prayerful meditation and mature judgment. But there is a passage in your first conference which is still more puzzling. It is intended to be playful. Who promulgated papal infallibility? "It was the pope himself, the Patriarchal Council approving. Ah, then, the decree rests upon two supports, the pope and the council! Let us examine each support. And, first, the council. The council, as one of the supports of

the decree, was either fallible or infallible. If it was fallible, then, for all we know, it may have made a mistake when it announced the papal infallibility. But if, on the other hand, it was infallible, then, by asserting something else, and not itself, to be infallible, it has infallibly pronounced its own fallibility. Indeed, the decree itself declares the council to be fallible; for it says: ‘The definitions of the Roman Pontiff are, of themselves, *and not in virtue of the consent of the Church*, irreformable.’ If, then, the council, by its own admission and by the pope’s assertion, is liable to error, we have no guarantee whatever that it spoke the truth when it taught that the pope was infallible. Thus, either way, one of the two supports on which the decree rests—namely, the Patriarchal Council—proves utterly rotten and worthless” (p. 15).

“Mr. Beecher! Mr. Beecher! you should not joke in the pulpit” (p. 78); and I think H. W. B. might reply: “And you, Dr. Ewer, should not jest in a solemn council of the Church!”

How could a council represent a “combined episcopate,” if the chief bishop of Christendom were excluded? Now, you acknowledge that the pope is the chief bishop of Christendom (p. 220). If, then, the chief bishop be included, the council becomes combined, and, on your own showing, infallible; so that, when the combined episcopate (*i. e.*, “pope and Patriarchal Council”) declare

the pope to be infallible, you are bound to believe the dogma on your own principle. But, instead of believing it, you caricature and misrepresent it: "An aged man, crowned with the tiara, arose with great pomp and form from his throne in the Vatican Basilica, and made the awful declaration to the universe: *I alone* have the truth" (p. 18).

According to you, therefore, the pope denies the infallibility of the Church, and the Church slavishly "*abdicates*" in favor of the pope, and admits that she is nothing but a fallible body (p. 245). In fact, "the council infallibly pronounced its own stupidity, by asserting something else, and not itself, to be infallible" (p. 15). This is, no doubt, a good joke, fit to make many a Ritualistic side shake with merriment; but it is a joke which, I apprehend, is a little more funny than you bargained for. You have made the council say precisely what it did not say. The council never proclaimed its own fallibility. It simply declared the truism, that God the Holy Ghost preserves the teaching-head of the Church—and this, by his own direct assistance, and not necessarily because of the consent of the Church. In the words of Cardinal Manning: "The definition assumed as certain that the Church also is infallible." The Church, indeed, continues as infallible as she ever was. In the beautiful paternal letter addressed by the pope to all Protestant Christians on the occasion of the Vatican Council, he wrote: "In

the Church, truth must always continue firm and inaccessible to change, so as to preserve absolutely inviolate the deposit confided to her; for the guardianship of which, the presence and aid of the Holy Ghost have been promised to her forever."

It is, therefore, quite astounding to listen to such language as the following: "Hath Rome denied Christ? She hath at any rate struck down his body, the Church, as the organ to us of the truth, with curses and anathemas too, saying: Away with you! I alone have the truth" (p. 264). This, Doctor Ewer, is not true. Such falsehood bears its own contrast to the gentle, loving words of Pius IX, in the letter alluded to above: "In all our prayers, beseeching and giving thanks, we cease not, day or night, to ask earnestly and humbly of the eternal Pastor of souls the abundance of light and heavenly grace for our estranged children. And since, notwithstanding our unworthiness, we are his Vicar on earth, with outstretched hands, in the most ardent desire, we wait the return of our erring sons to the Catholic Church, so that we may receive them with love." And what does one of the erring sons in reply to the gentle father? You caricature him, misrepresent him, put wicked blasphemy into his mouth, and then begin to cry out: "Rot-ten! . . . Worthless! . . . Begging the question! . . . A flagrant fallacy born in the womb of an

occasion most illustrious! . . . The logical peculiarities of the feminine mind apply with singular force to the promulgator of the above decree," etc. (p. 17).

This kind of "ecclesiastical billingsgate" is sufficiently distasteful in itself; still it might have led one to suppose that you had made the deepest and most conscientious study of the Vatican decree. It is, therefore, more than disappointing—it is positively revolting, to discover that you are ignorant of the very primary principles of the decree itself. On page 162: "For Christ to cut off a heretic from his body, is one thing; but for the Bishop of Rome to attempt to cut a man off, acting avowedly *at his own instance*" (*sic!* What of his being Vicar of Christ?), "because that man will not submit to *his* views uttered on his own responsibility from time to time" (*sic!* What and where are they to be found?), "and, in the language of the infallibility decree, 'regardless of the consent of the rest,' even of the Roman part of the Church,—is quite another and a very different thing" (p. 63).

Again, on page 13, you state that "all mankind are bid to note that an august prelate, when speaking from his throne as *doctor*, and *instructing* the world in faith or morals, is infallible."

All mankind believe the pope, as a doctor giving instruction and expressing his views, infallible! But this is exactly what all mankind

do not believe. As a doctor giving instruction or expressing his views, the pope is liable to error; because, as a man, he is personally fallible, but, when solemnly defining truth already revealed, *ex cathedra*, as head of the infallible Church, he is officially infallible, and this is guaranteed by the power of the Holy Ghost. A visible infallible body could not have a visible fallible head. A body includes the head: if the body be infallible, its head must be preserved from committing the body to error.

Now, this indictment of ignorance which I am reluctantly compelled to bring against you, is further illustrated by the remarkable interpretation you put upon the words of the decree. I would not have called in question the accuracy of your translation (although it is far from being satisfactory), had you only yourself been contented with it: "*Ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu ecclesiæ, irreformabiles esse.*" This you translate: "The definitions of the Roman Pontiff are irreformable of themselves, and *not in virtue* of the consent of the Church." But elsewhere you give another translation of these words: on page 163, you render them "*regardless of the consent,*" etc.

Both these incorrect translations you interpret as meaning that the definitions of the Roman Pontiff are infallible, while the council, by its own admission, is liable to error. The decree would,

indeed, be elastic, if it could bear all this violent stretching. Did you ever hear, dear Doctor, of the man who vomited three black crows? First, the pope is infallible, but "*not in virtue*" of the Church's infallibility; secondly, the pope is infallible, and this time "*regardless*" of the Church's infallibility; thirdly, and by the way of climax, the pope is infallible, and *the Church is not infallible at all!*

In fact, on the same principle of argument, if I were to say, "Dr. Ewer is a learned, infallible man in himself, and not because his college has created him S. T. D.",—I should be meaning that his college was, by its own admission, an unlearned, fallible body. But, my dear Doctor, while I thus seem to be severe in indictment, it behooves me to remember with shame that I, too, in my Anglican days, committed the very same blunder. Not long before my submission to the Church, I had preached in my little chapel against what, at that time, I supposed was meant by papal infallibility. I did not preach against the dogma itself, but against the dogma as I had wrongly understood it. I remember, with mortification, that I ridiculed the encyclical of the German bishops. I had got it into my head that the German prelates were rationalizers, and that their explanation of papal infallibility was what is called an "explaining-away." Like other Protestants, I could not understand that papal infal-

libility did not imply personal infallibility ; and, with multitudes of others, I thought that infallibility was the same thing as direct inspiration.

“ IV. The council has given to the pope no greater power than that which he always possessed, and especially no universal power ; entire spiritual power is certainly intrusted to the pope, but it is limited by revealed truth, by divine law, and by the divine constitution of the Church. Nor has the council clothed the pope with personal infallibility, but only decided that infallibility is promised to the pope in an exactly defined way, and in the highest exercise of his teaching office. The catchwords of ‘ universal power,’ and ‘ personal infallibility of the pope,’ have only been invented in order to bring the Catholic teaching into contempt.” (German Pastoral Letter, 1871.—*See Appendix B.*)

Now, this explanation of the dogma which I ridiculed with so much impertinent ignorance, is a right and true explanation : as such, it removed all my own difficulties. It was for this reason that I thought at first it was what we call “ an explaining-away.” I was mistaken. I commend it, therefore, to your respectful notice, hoping that it may lead you also to make a recantation of your mistakes on this question. And lest you should still suspect that this is a mere “ *ad captandum* ” liberal view of the infallibility question, permit me to quote a few passages from Cardinal Manning’s most recent work on the council. You will hardly be inclined to suspect the uncompromising cardinal of minimizing : “ The title of the decree was changed from *On the infallibility of*

the Roman Pontiff to On the infallible teaching-office of the Roman Pontiff. The reason of this change was not only for greater accuracy, but because even the title of the decree excludes at once the figment of personal infallibility. This, as it is imputed to the supporters of the definition, is a fable. . . . Infallibility is, therefore, not personal, but official. It is not a quality inherent in a person, but an assistance attached to an office. It is an assistance of the Holy Ghost whereby Peter's faith was kept from failing, either in the act of believing, or in the object of his belief; and through Peter the same assistance attaches to the office he bore, so that his successor, in like manner, shall be kept from departing from the traditions of the faith. Its operation is therefore not the discovery of new truths, but the guardianship of old. It is simply an assistance of the Spirit of Truth whereby the head of the Church is enabled to guard the original deposit of revelation, and faithfully declare it in all ages. All Christians profess to believe in the presence of the Spirit of Truth, and in the promise that he shall abide with us forever. Infallibility is the result of that promise. He preserves forever his own revelation, not as a disembodied theory of disconnected doctrines, but as a whole, in the visible witness and audible voice of the Church and of its head." ("True Story of the Vatican Council," p. 179.)

Now, when we see one obscure individual

ridiculing the solemn pronouncement of eight hundred venerable bishops of the Church, and, without putting himself to the trouble to ascertain the very primary principles of such pronouncement, proceeding to pass ecumenical judgment,—what are we to think? Is this “to speak the truth in meekness of wisdom?” (James, iii, 13.) In saying this, though I am indeed thinking of you, Dr. Ewer, yet the allusion is to myself.

No one doubts that the successors of St. Peter may inherit all St. Peter’s weaknesses: they may, personally, be not only ignorant and mistaken, but even blasphemers and public sinners; but whatever Saint Peter’s successors may be as men, as the Vicars of Christ, they are preserved from committing to error in faith the Church over which they preside. Christ has given the guarantee: “I have prayed for *thee* that *thy* faith fail not.” We cannot doubt the efficacy of Christ’s own prayer. Peter’s faith never failed him, though he sinned against it. Let us, dear friend, be humbly warned. If Peter the Apostle denied the truth through worldly fear, it is quite as possible for us to shut our eyes to the truth through spiritual pride, aye, and invent conscientious reasons * for doing so. The human

* A somewhat startling illustration of the accommodating elasticity of the human conscience returns to my memory. Six years ago, the Very Revs. the Deans of Westminster (Stanley), and of Norwich (Goulburn), were both elected to be “select preachers before the University of Oxford.” Dr. Goulburn at once resigned the honor, on the ground that he could not, in conscience, occupy the

imagination is very elastic; an illustration of this appears on page 18 of your book: "When the poor, feeble human voice" (you are speaking of the promulgation of papal infallibility) "lifted itself from earth, it spoke into the deepest gloom, and was instantly answered from heaven by angry flashes of the most blinding lightning, and peal on peal of sudden thunder, as though in a divine derision to drown the Pontiff's awful words."

This was certainly a very superlative kind of lightning, and its effects somewhat unworthy even of a deriding deity, for it seems to have "*most-blinded*" no one except yourself. I fear the secret is, that you regard the pope with pretty much the same natural aversion as a Canaanite regarded Moses. It is not at all unlikely that the rebellious Gentile interpreted the thunder of Sinai from the very opposite point of view to that of the faithful Jew. But let us hear a less biassed description of this thunder scene. The London correspondent of the *Times*, not quite so "*Catholic*" as yourself, but more Christian (excuse me), reported it as follows:—

"The *Placets* of the fathers struggled through the storm, while the thunder pealed above, and the lightning flashed in at every window, and down through the dome and every smaller cupola. "*Placet*," shouted his eminence or his

same pulpit with Dr. Stanley. The *Pall Mall Gazette* upon this observed: "Dr. Goulburn has drawn the line of sacrifice with a skill characteristic of the Church to which he belongs. It excludes a duty which pays nothing, and includes a deanery which pays a good deal."

grace, and a loud clap of thunder followed in response; and then the lightning darted about the baldacchino, and every part of the church and Conciliar Hall, as if announcing the response. So it continued for nearly one hour and a half, during which time the roll was being called, and *a more effective scene I never witnessed.* Had all the decorators and all the getters-up of ceremonies in Rome been employed, nothing approaching to the solemn grandeur of the storm could have been prepared; and never will those who saw it and felt it, forget the promulgation of the first dogma of the council."

One word more on this question, and we shall have done with it. "The world," you say, "prior to 1870, did not believe it." If, on the one hand, you mean that the world did not believe it as *a defined article of divine faith*, everybody will agree with you; but if you mean that the doctrine was not a divine tradition, which existed in the consciousness of the Church, and was, therefore, a part of Catholic practical faith, you are mistaken.

One of the greatest living theologians, the Cardinal Franzelin, in his treatise, *De Traditione*, sets in a clear light the three stages, through which nearly all the points of revealed doctrine have passed. First, the period of peaceful possession (simple belief) in the Church's inner consciousness; secondly, the period of analysis and controversy; and, thirdly, the period of gradual determination and explicit definition.

It would, *e. g.*, be untrue to state that Catholics did not believe in the divinity of Christ, prior to

the Council of Nice; or that Catholics did not believe that Mary is "the Mother of God," prior to the Council of Ephesus; and it is equally untrue to state that, prior to the Council of the Vatican, Catholics did not believe in the infallibility of the teaching-office of the pope. History proves, clearly enough, that the Church was always conscious of the divine teaching-office of her visible head. Acceptance and indorsement by the pope was the test of all true conciliar definitions. If, again, you mean that "the world, prior to 1870, did not believe it," *in the sense in which Protestants understand it*, you are on the right track again. A great deal of unnecessary fuss has been made over Keenan's "Controversial Catechism," a somewhat vulgar little production, compiled for the enlightenment of rabid Irish Orangemen in the Old Country.

This insignificant little work had in its peculiar style branded the infallibility of the pope as a Protestant lie, invented to bring Catholics into contempt. Any one with an unprejudiced mind will see, at a glance, that Mr. Keenan was denouncing the Protestant view of the pope's personal infallibility.

If, in this year 1879, nine years since the dogma was promulgated,—in this age of criticism, discussion, and newspapers, you, an S. T. D., and an accomplished scholar and preacher, the spokesman of a party, stand convicted of mistaking

official for personal infallibility, and of confounding infallibility itself with inspiration,* what must have been the state of the Orangeman's mind sixty years ago—taught, as he was, by his parson, that infallibility meant impeccability, and that Catholics believed that the pope never sinned in thought, word, or deed; that, in fact, he was the man of sin exalting himself even above God himself? This is what Mr. Keenan meant by, “Infallibility, a Protestant invention.”

* “I am thoroughly convinced that there is no living man who would utter such a downright theological absurdity as to compare a papal utterance with the Gospel. The Gospel, and indeed the whole of the word of God, is *inspired* by him: that papal definitions *de fide*, infallible utterances *ex cathedra* as they are, are inspired by God, no one has ever taught either in the Vatican Council or in the Catholic Church.” (“True and False Infallibility,” by Bishop Fessler, Secretary General of the Vatican Council.)

CHAPTER II.

PAPAL SUPREMACY.

The Pope of the Bible.

WE will now pass on to take into consideration your grounds for refusing obedience to the Bishop of Rome. You admit that, in the ancient Church, "the Bishop of Rome held a universal primacy of honor conferred upon him by ecclesiastical regulation (p. 220), and not of divine appointment at all" (p. 196). This is your opinion; and you contrast with it the faith of Roman Catholics, "that the pope is supreme by divine right—meaning by this phrase Christ's personal appointment" (p. 195). You herein rightly explain the theological distinction between divine appointment and church or ecclesiastical appointment, *i. e.*, between "*de jure divino*" and "*de jure ecclesiastico*." In your opinion, the Bishops of Rome became primates by mere ecclesiastical appointment. At least this is the opinion expressed in your fifth conference. You change your mind, however, in the course of seven days, and in your sixth conference show signs of development in the Catholic direction. The Bishop

of Rome is primate, not by church appointment merely, but by the appointment of our Lord: "Our Lord, acting through the combined episcopate, granted a primacy of honor to the Bishops of Rome" (p. 220). Popes are therefore primates by divine right, *i. e.*, by the personal appointment of Christ.

It is on this very principle that you affirm on page 196: "Jesus Christ established a single ministry in three orders—bishops, priests, and deacons. And this is the only hierarchy that exists *of divine right*." Now, we know that our Lord ordained his twelve apostles; *i. e.*, he gave them universal jurisdiction: "Go ye into all the world." The apostles added three to the original twelve. But we never read anywhere that our Lord personally ordained or appointed a bishop; far less that he ordained or appointed a deacon. In fact, if we did not know that there were "instructions and commandments which Christ gave to the apostles by the Holy Ghost" (Acts i, 2), during the time prior to his ascension, we could not have believed the orders of the episcopate and diaconate or the sacrament of confirmation to have been ordained by Christ at all; for there is not a word of *direct* proof that Christ instituted any of them. If, then, *our Lord*, acting through his apostles, established a hierarchy of bishops and deacons, which hierarchy for that very reason, becomes *of divine*

right, and may not be rejected without sin ; so, on your own showing, you cannot refuse obedience to the Bishop of Rome without incurring divine censure, because he is primate *of divine right*, since "*our Lord*, acting through the combined episcopate, granted him the primacy of honor."

Further. There are, you say, three passages of Scripture on which Rome bases her claim that Peter is supreme. One is, "Feed my sheep and my lambs;" the second is, "Thou art Peter;" and the third is, "I will give unto thee the keys" (p. 217). You are of opinion that the first passage goes for nothing. You are led to this conclusion by the reflection that our Lord was rebuking Peter for acting in a manner of which the other apostles were guiltless. There was a danger, you allege, of Peter being regarded by the other apostles as unworthy of even equality with them (p. 205). Our Lord, you think, was merely reinstating him and restoring him to the apostolate, which, on your own authority, you declare "*he had forfeited three times over*" (p. 205). What about article xxvi, "On the Unworthiness of Ministers"? Dr. Ewer, you seem to outvie in Protestantism the Thirty-nine Articles themselves! Our Lord was, in fact, telling him to be shepherd; but he meant that Peter should be a shepherd, merely in that sense in which the others were shepherds. Here, dear Doctor, you betray a tendency too well characteristic of

the Protestant Reformation. The translators of the Protestant Bible, conscious of the preëminence given to St. Peter in the Holy Scriptures, did not scruple to tamper with God's word; and just as you would say, Peter and the *other* shepherds, so they imported the word *other* into Acts v, 29, and the passage was made to run: "Peter and the *other* apostles answered and said." This minimizing word *other* is a Protestant interpolation. Thus, alas! my dear Doctor, you explain away the Holy Scriptures when they don't harmonize with your own "views."

You are so anxious to make out a case against St. Peter, that you entirely forget the portentous fact mentioned so particularly by St. Paul, that, after his resurrection, Christ appeared to Peter, first, alone: "That he was seen of Cephas, then of the twelve." (1 Cor. xv, 5.) So anxious are you to make out a case, that you entirely forget an important verse in the very Scripture narrative you are quoting: "This is now *the third time* that Jesus showed himself to his disciples." (John xxi, 14.) You entirely forget that our Lord had already breathed on them and said unto them: "Receive ye the Holy Ghost. As my Father hath sent me, even so do I send you." (John xx, 22.) It was therefore somewhat out of date, and out of harmony with accomplished facts, that our Lord should be but *now* reinstating St. Peter into the apostolate which he had forfeited three

times over, reinstating him in the regard of "all the apostles," especially as "all the apostles" happened not to be present.

See what bias can do! Our Lord had graciously promised that there should be one fold and one shepherd; and, when he lovingly performs the promise and gives to his visible flock a visible shepherd, you are so blinded with prejudice that you cannot see it. Aye, so gracious is our Lord, that he chooses the weakest of the eleven, the one most afflicted with the feelings of our infirmities, to be his Vicar upon earth! But you, Dr. Ewer, are not grateful; the devices and desires of your heart are bound up with that Protestant Episcopal Church which makes its daily sad, but unrepentant, confession: "We have erred and strayed from thy fold like lost sheep." (Prot. Daily Service.)

So much, then, for the first of the three passages you cite.

Next, we must notice, at some little length, your interpretation of the second passage, "Thou art Peter." It is very remarkable that all the many interpretations we find in the fathers leave Peter in possession. Let the rock be Christ himself or his divinity confessed by Peter, or St. Peter's faith itself or St. Peter himself, it makes no matter: "Thou art Peter." Peter holds the prominent place. Our Lord had changed his name to Peter, when he first made him a disciple. In this pas-

sage we recognize the cause and reason of the change. "Thou art Peter, and on this rock I will build my Church." The Latin and Greek languages both admit a masculine and a feminine form of the word "rock." Upon this you found an elaborate argument. You contend that the words ran thus: "Thou art Peter" (*masculine*), "and upon this rock" (*feminine*) "I will build my Church." It is astounding to me that you did not see the comicality of contrasting a masculine Peter with a feminine Christ. But this is by the way. You say that the Greek and the Latin form of the word Peter merely signify, "a stone or a pebble," but you must remember that our Lord spoke neither in Greek nor Latin; he conversed either in Hebrew or Syro-Chaldaic. The word our Lord made use of would be "*Keph*" or "*Kepha*" (Cephas), which admits of no distinction between masculine and feminine. The sentence would therefore be equivalent to the modern French: "Thou art Pierre, and on this pierre I will build my Church." To me it seems a profaning of the Holy Scripture to paraphrase it as you venture to do: "Blessed art thou, Simon; for flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say unto thee that thou art a pebble, certainly not greater, perhaps even less, than any other of the twelve; and on this rock, that is, myself, I will build my Church, and I will give unto thee the keys of

the kingdom of heaven." Surely, this is a swift flight from the sublime to the ridiculous, and back again from the ridiculous to the sublime. In kitchen phraseology, it is to make "a hash" of the whole passage.

Queen Victoria lately elevated her prime minister to the peerage. She changed his name from Disraeli to Lord Beaconsfield. Imagine her gracious majesty addressing her minister: "Disraeli, thou art a Beacon, and upon this beacon" (meaning herself) "I will build up my Indian Empire; and by this my gracious royal facetiousness I have not the remotest idea of regarding you as a prime minister. You are nothing more to me than Mr. Butt or Mr. Gladstone—all equally my ministers." My dear Dr. Ewer, forgive me when I observe that Protestantism is never *a greater failure* than when it is thrust into the mouth of our Lord. Let us even suppose that our Lord had styled Peter a mere stone or pebble: have you forgotten the wonderful dream of Nabuchodonosor: "A stone was cut out without hands from the mountain side" (our Lord's riven side), "and the stone became a great mountain and filled the whole earth"? And this is Daniel's interpretation: "In the days of those kingdoms the God of heaven will set up a kingdom that shall break in pieces and consume them all." Have a care, Dr. Ewer, remember the words of Christ: "Whosoever shall fall on *this stone* shall be

broken; and on whomsoever it shall fall, it will grind him to powder." In this short sentence is contained the *raison d'être* of all sects since the ascension of our Lord. They fell foul of Peter, were broken, and became schismatic.

So much, then, for the second of the three passages you recite.

The third passage, "I will give unto thee the keys of the kingdom of heaven," is, you think, of no account, because, subsequently, the power of the keys was conferred alike on all the apostles. Your mistake arises from forgetfulness of the fact that the apostolate was one in itself, although extended to fourteen persons. To meet the exigencies of the time, fourteen individuals shared one apostolate. Their diocese was the whole world. Their territorial jurisdiction was therefore commensurate. But, for the sake of the principle of unity (as St. Cyprian proves at great length), the primacy was centred in one individual, namely, Peter. The Church was to be catholic, the circle of its circumference the globe. Every circle must have a centre, and the radii of the apostolate converged in Rome as their centre, St. Peter having removed his cathedra from the city of Antioch to that of Rome. It is a significant fact that the bishops of Rome were exercising the plenitude of apostolic authority even during the life of the last surviving of the Apostolic College, the Apostle St. John. Rome became, as

she has continued, the Apostolic See. It is a poor argument that, because our Lord said, I will give to thee (*singular*) the keys, and subsequently, I give to you (*plural*), that he had no distinction in his mind. We will show this by a simple illustration, not indeed quite parallel, but sufficiently exact. Suppose that the bishop of a diocese wrote to the superior of a religious order a request to undertake a mission, promising to give to him all necessary jurisdiction. The superior accordingly arrives with eleven of his brethren, and the bishop confers jurisdiction upon them all. *Yet it is understood* that the eleven brethren shall exercise their powers of jurisdiction in subordination to their own superior; and, though jurisdiction is conferred equally on all, the mutual relationship of superior and subordinate still continues to exist as it did before.

So much, then, for the third of the passages you cite. You sum up your remarks on all three with the following conclusion: "The vast pyramid of the papal supremacy stands upside down, and rests on these three Scriptural texts. They are the guarantee of its poise and security. But, if I mistake not, you have seen that its apex is not granite, but melted ice" (p. 218). Having, as you fondly believe, demolished these three Scriptural arguments for papal supremacy, you introduce certain other passages from Scripture, which, as you imagine, establish your own case.

1. "If St. Peter had been Christ's Vicar, and the Apostolic College bore any such relation to him as, for instance, the College of Cardinals does to the pope—and the Roman theory requires no less—then certainly St. Peter would have filled up the vacant place of apostle on his own authority" (p. 213). The answer to this is simple enough. No such relation existed between St. Peter and the Apostolic College as exists between the successor of St. Peter and the modern College of Cardinals. The Roman theory gives *universal* jurisdiction to apostles, while cardinals may be without any spiritual jurisdiction at all, and, like the late Antonelli, be merely deacons. Your Roman theory, therefore, is imaginary; it is a Ritualistic misconception of the Roman theory, certainly not the Roman theory itself.

2. "Moreover," continuing your same argument, "when the apostles heard that Samaria had received the word of God, they sent Peter and John to administer confirmation. Now, it is a maxim, admitting of no exception, *in human affairs* that the sender is greater than the sent. How would such an announcement as this sound to-day: The College of Cardinals sent the pope and Cardinal Simeoni to settle a Ritual dispute at Lyons? Why, such a thing is inconceivable; and yet the apostles sent Peter and John" (p. 214, quoted by Dr. Ewer from the *Church Quarterly*). Here, there are so many mistakes, that I am

puzzled to know where to begin. First, it would appear as if you considered the administration of confirmation "*a human affair.*" Elsewhere, you reckon it among the seven sacraments. It may be presumed, therefore, that this was a hasty oversight. But, oh! my dear friend, how grave a responsibility it is to be so hasty on such momentous questions!

Next you maintain: "The maxim, that the sender is greater than the sent, in human affairs admits of no exception." This, too, is a hasty assertion, to which there exist a hundred exceptions in matters ecclesiastical, political, social, and domestic. While, in things spiritual, we need but remember that "the Father sent the Son, and the Father and the Son sent the Holy Ghost, yet all three persons are coeternal and coequal,"—to suggest to us that we are treading on holy ground, and must not trifle with holy subjects.

Thirdly, what parallel can there be between the pope and *his minister of state* settling a *Ritual* question, and the apostles Peter and John administering a divine sacrament? Truly, the whole thing is "*inconceivable;*" and what to me is more inconceivable still is, that such nonsense, even when originated in a church quarterly, should be indorsed by a man of your mind. Surely it is a proof that your reason is *driving you hard*, when you have to catch at such straws to save yourself. Truly, "it is hard for you to kick against the pricks." (Acts ix, 5.)

3. "If Peter had been supreme, he would have presided at the first council in Jerusalem . . . but on the other hand it was St. James" (p. 214).

Here I suppose you rely for argument on the peculiar force of the Protestant version, which puts into the mouth of St. James the expression, "Therefore my *sentence* is." Anyhow the word *sentence* is a mere anglicised rendering of the Latin *sententia* (opinion). Moreover, you would hardly, I presume, be prepared to maintain that St. James was giving sentence like a judge; especially as, on your theory, the apostles were all equal. I venture to believe that most people will take the common-sense view of the subject. St. Peter rose up in the assembly, proposing the matter for debate, and giving his own judgment thereon; and they will conclude that he occupied the position that all other chairmen occupy at ordinary meetings, and that he was in fact the presiding apostle.

4. "Then again St. Paul makes a remarkable statement in this passage, viz.: 'When they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter: for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,' etc. Here, instead of the Church Universal being, so to speak, St. Peter's diocese, he was, after making the first Gentile converts, *divinely*

restricted to the Jewish converts, and had no jurisdiction whatever over the Gentiles. How is this consistent with any divine appointment of St. Peter to universal jurisdiction?" (p. 215.) First, I must remark that this passage contains another illustration of the confused state of your mind about *divine appointment*. Peter, you say, was *divinely* restricted, *i. e.*, restricted by our Lord to minister to Jews only. What proof have you of this? You admit that Peter made the first Gentile converts; and as to whether or no he continued to watch over them to the end, "or had no jurisdiction whatever over them," he himself will be the best witness. Look, then, at his two general or catholic Epistles. Both are addressed to his Gentile converts. The second was written just before his martyrdom. I commend the closing sentences of it to your special consideration. They might have been written expressly for you: "In our beloved Paul's Epistles are some things hard to be understood, which those, who are unstable and unlearned, wrest, as they do also the other Scriptures, to their own destruction." (2 Peter iii, 16.)

5. "Paul withstood Peter to the face, because he had done something blameworthy" (p. 216). Well, what if he did? Did not a woman (St. Catharine) loudly rebuke the personal sins of one of St. Peter's successors? Does either fact prove anything except that popes are men, and

may be personally sinful, mistaken, or even scandalous? Was Henry VIII a whit less supreme as king because he was not quite blameless? (*See Appendix C.*)

6. "St. Paul claims that the care of all the churches came upon him daily" (p. 215). This proves nothing except that St. Paul was truly an apostle, and as such exercised his ordinary apostolic jurisdiction.

7. You elaborate a wonderful argument out of one of the most touchingly simple of gospel incidents sketched by the loving disciple himself. Peter, somewhat dazed by the glories our Lord had just been predicting of him, said to Jesus, probably at St. John's suggestive beckoning: "Lord, what shall this man do?" Jesus, in pleasant compliment to them both, gently answered, with a certain raillery: "What is that to thee?" You will be long dead and gone while he, perhaps, may be but tarrying for my coming—never mind him, I will take care of him: "Follow thou me, even to crucifixion!"

How comically, then, comes in your stern, unlovely, Calvinistic commentary: "It is obvious that, if St. Peter had received jurisdiction over St. John, his question would have been perfectly legitimate and reasonable, and would have merited a reply as being his concern, because affecting one for whom he had been made responsible. But the answer he received, 'What is that to

thee?' denotes the restriction of St. Peter's commission to his own share of apostolic work, with no right of control over St. John " (p. 212).

Oh! how can you find it in your heart to mar our Lord's loveliness, and the good fellowship of the apostolate, merely for the sake of inventing an argument?

Such, then, is the sum total of what your Scriptural examination amounts to, and your conclusion is: " We have found Rome's claim to possess the primacy by divine right to be quite unwarranted by Scripture." (p. 219.—*See Appendix M.*)

Dr. Ewer, why do yourself injustice? Do you seriously wish us to believe that, as far as you know, those three passages are the only passages of Scripture on which papal infallibility rests? And, with respect to the other seven or eight texts which you produce for your own support, is it quite fair to say boldly: " We have examined Scripture. . . . It knows nothing of primacy"? Open your Bible once more. Open it at that place whither an unprejudiced "seeker" would first naturally turn to discover if there existed a primacy among the apostles. Find the passage which records our Lord's own appointment of his twelve apostles. Let us read it: "And when he had called unto him his twelve disciples, he gave them power, etc. . . . Now the names of the twelve apostles are these, FIRST, Simon, who is called Peter;" then follow

the names of the other ten, and in the last place comes Judas Iscariot. There are four passages of Scripture which record in full the members of the Apostolic College: Matt. x; Mark iii, 13; Luke vi, 13; Acts i, 13. All agree in placing Simon Peter *first*, and Judas Iscariot last. See how good it is to have some one to help us in a search! In your examination of Scripture you missed finding that very word *primate* for which you were looking. You had lost the key wherewith to unlock the mysteries of those three passages of Scripture, and here we come face to face with the very word we want: *Primate, Primus Apostolorum*. Now, why does the Holy Ghost style Peter the *first*? Was he first called? No. Was he the eldest? No. Was he first in his Master's love? No. Was he first in his social position? No. Yet the Holy Ghost proclaims him to be "*first*," and the Church has ever continued to regard him as *the first*; and during eighteen hundred years a multitude of sects have borne witness, in spite of themselves, that St. Peter's successors are *first*: for, in every age, this primacy was the rock against which they fell, and were broken off from the unity of the Church.

Why does the Holy Ghost call Peter the first? Get on your knees, my friend, and ask the Holy Ghost to teach you why; for, "no one can understand the things of God except by the Spirit of God."

CHAPTER III.

THE POPE OF HISTORY.

AFTER disposing of the Scriptural, you come to the historical, argument against the Papacy. The handling of this part of your subject is exceedingly summary. There are copious extracts from fathers and others, but you have been careful to avoid giving the references ; so that it is all but impossible to verify them. In fact, you almost render it unnecessary ; for you reduce your whole argument into nutshell space by the assertion that, down to the year 680, you find no evidence of papal supremacy (p. 245). Six councils were held ; and the pope, you maintain, did not summon any of them. On this supposed state of the case you found a syllogism : "It certainly belongs to supremacy to summon general councils . . . but the first general councils were not summoned by the pope ; therefore the pope was not supreme " (p. 247). Here is a syllogism stated in true logical form ; but I confess, were I at school, I should not like to venture with it within reach of the logician's rod. Let us take another syllogism framed on the same principle : It belongs

to supremacy to summon general councils; but the first six councils were not summoned by a combined episcopate: therefore the combined episcopate is not supreme. Elsewhere, however, you declare that the combined episcopate *is* supreme (p. 188). What are we to do with you, Dr. Ewer? But to return to your syllogism. Permit me to point out the real and simple logical conclusion of the premises as you state them. It belongs to supremacy to summon general councils; but the first six councils were not summoned by the pope: therefore the pope, on those six occasions, did not bring his supreme power into action. Anyhow, the fact of a council being merely summoned by a pope would not make its proceedings authoritative. It belongs to supremacy, *not to summon* councils, but only to approve them. In this argument of yours (although, in a former conference, you repudiate this notion—p. 98), you seem to be under the impression that general councils were and ought to be a kind of representative body like the Convention of the Protestant Episcopal Church; and that, unless the whole Church is thus constitutionally represented, the council could not be ecumenical and authoritative. This is a mistake quite natural to an Anglican, whose highest idea of authority is a modern convention, convocation, or a Pan-Anglican synod. But if this test is to be applied to those six councils of which you speak

so much, and which you try to make the ground of your own peculiar theory, they must all, *ipso facto*, cease to be authoritative. None of them were ecumenical in your sense. Some of them even were merely provincial. Not any one of them could be called a "combined episcopate." At each of them the majority was small, and the defections by no means insignificant. After the Council of Nice, eighty bishops separated themselves from the unity of the Church, and carried multitudes with them, representing a far larger portion of Christendom than the Anglican Church of to-day. After the Council of Ephesus, thirty bishops seceded, and their successors still exist and are called Nestorians. After the Council of Chalcedon, the Monophysites separated themselves. But, whether general or local, unanimous or conflicting, they became ecumenical (*i. e.*, authoritative), because indorsed by the Ecumenical Patriarch, the Pope. The difference between an Ecumenical Council and a non-Ecumenical one is simply, that the pope approves the acts of the one, and does not approve the acts of the other. It must occur to you as singular that, out of all the many councils which were held during the first six hundred years, only six received papal sanction: these same six remained living and authoritative witnesses, and they are accepted even by yourself. Surely, here at least, dear Doctor, you and the infallible pope are friends.

The comical thing is that, in accepting the infallibility of these six councils, you are, without knowing it, making an act of faith in the infallibility of the popes during the first centuries.

But to return to your syllogism: It belongs to supremacy to summon general councils; but neither pope nor the combined episcopate summoned the first six: therefore (according to your logic), neither pope nor combined episcopate is supreme. We call upon you, therefore, to tell us who is supreme; to point out to us one who could, in matter of fact, convoke a council of all existing bishops in the world. I am sure that you will have to fall back upon the pope as the only practical agent in so universal an undertaking. And we shall then be obliged to correct your syllogism and come to the conclusion that, because it belongs to supremacy to convoke general councils, and the pope is the only practical agent able to do so, therefore the pope is practically supreme.

There is nothing like reducing theories to practice. But what about those six general councils knowing nothing of papal supremacy? Let us take the Council of Chalcedon. And here I will avail myself of a recent lecture by the learned Jesuit, Fr. Gallwey, on this very council:

“It was not the character of St. Leo to be content to rest satisfied with tears when danger threatened the flock of his divine Master. He took forthwith active measures

to insure the convocation of an orthodox council, which should undo the calamitous work of the Latrocinium of Ephesus. His task was this time more easy, as he now had faithful allies in the imperial court. Theodosius II had been called from this world to give an account of his stewardship, and the Empress St. Pulcheria with her husband Marcian were now reigning, and were most earnest in their desire to second the efforts of the holy pope.

“In due time was gathered together, at Chalcedon, the largest council of all hitherto held in the Church. Nearly six hundred bishops were present, all from the Eastern churches, except the three legates, who presided in the name of the Pope St. Leo, and one or two bishops from Africa. As his legates, St. Leo had selected Paschasinus and Lucentius, who were bishops, and Boniface, a priest of the Roman Church.

“In the first place was read the letter of instruction from Pope Leo to the council, in which he tells the fathers that, though he cannot be present in person, they must not consider him to be absent, as he will be present through his legates, ‘commissioned by the Apostolic See.’ And my brother bishops are to persuade themselves that *‘I preside in the person of my vicars.’*

“He then goes on to tell them that no one is to presume to dispute against the faith revealed by heaven, ‘since none may defend errors which none may believe.’ He adds, that discussions about these errors are unnecessary, because the fathers have ‘a most complete and most lucid exposition of the doctrine of the apostles in the letter which we sent to Bishop Flavian.’ Then he bids them see that bishops unjustly deposed be restored to their sees, and that the canons of the first Council of Ephesus be maintained in full force.

“This letter of Pope Leo was accordingly read in the council, and received with unanimous acclamation. The bishops cried out: ‘This is the faith of the fathers: this is the faith of the apostles. So do we all believe. Anathema to him who believes not. Peter has spoken by the mouth of Leo.’

“In fine, brethren, a man must be blind who does not see that Leo deals with the Council of Chalcedon precisely as Pope Pius IX dealt with the Council of the Vatican.

“Here, however, in order to fix more deeply in our minds how exactly the demeanor of these ancient bishops to the Holy See resembled what goes on at the present day, it will be interesting to listen for a moment to an extract from the Acts of the Council of Chalcedon. I select the passage which records the condemnation of Dioscorus:—

“ ‘According to the directions given by the pope, Paschasinus, his legate, is presiding. He therefore said to the assembled fathers: Once more we put the question to your blessedness. Lo! now, for the third time, Dioscorus has been cited to appear by our holy brethren and fellow-bishops, and he is contumacious and will not appear. What does he deserve? We wish to know what is the pleasure of the holy fathers (the holy council). The holy council said: Whatever is determined by the canons. . . . Paschasinus said: Is it the pleasure of your piety that we employ against him the censures of the Church? Are you agreed? The holy synod said: We all agree that what is determined by the canons be enforced against him. Bishop Paschasinus said: Does your piety wish, as I have already asked, that we pronounce against him ecclesiastical sentence? The holy synod said: Yes, we are agreed.

“ ‘Bishop Quintus of Phocæa said: When he (Dioscorus) killed the holy man Flavian, the guardian of the faith, he did not bring forward the canons, nor were there any read. Neither did he observe any ecclesiastical discipline, but, acting on his own authority, he condemned him. But now all has been voted canonically, and the business ought not to be allowed to drag on by new delays.

“ ‘Julian, Bishop of Hypæpe, said: Holy fathers, hear me. When Dioscorus was presiding in the metropolitan city of Ephesus, to judge between Flavian and the most religious Bishop Eusebius on the one side, and Eutyches on the other, he pronounced a sentence in every respect

irregular. He first delivered the judgment himself, and all the rest followed under compulsion. But now (addressing the legate) your holiness holds *the supreme authority of the most holy Leo, and, along with you, the whole of this sacred council represents him. . . .* You know all the injustice committed at Ephesus. . . . And now, once, twice, and a third time, the council has summoned Dioscorus, and he will not yield any kind of obedience. We therefore beseech you, his legate, *or rather (the whole council) his representatives who hold the place of the most holy pope*, to pronounce and publish against him the sentence determined by the canons. For all here present, that is to say, the whole of the Ecumenical Council, are in accord with the sentence of your holiness (the legate). Bishop Paschasinus said: Once more I ask what is the pleasure of your blessedness? Bishop Maximus of Antioch said: Whatever your holiness judges, we are of one mind with you.'

"Here followed the sentence, which commences in this form :—

" 'Paschasinus, Bishop of Lilybœum, of the province of Sicily, and with him Lucentius, Bishop of Esculium, and Boniface, priest of the great Church of Rome, holding the place of Leo, the most holy and most blessed archbishop of the great Apostolic See, the Elder Rome, gave sentence:

" 'Leo, the most holy and most blessed archbishop of the great and Elder Rome, by us (the legates) and by the present holy synod, together with the thrice blessed, most praiseworthy and blessed Peter the Apostle, who is the rock and basis of the Catholic Church and the foundation of the orthodox faith, have stripped him of all episcopal dignity and from every priestly office, wherefore let this holy and great council now give judgment according to the canons concerning the fore-named Dioscorus.'

"Hereupon, Anatolius, Archbishop of the royal city of Constantinople, the new Rome, said: 'Agreeing in all things with the Apostolic See, I join in this condemnation passed on Dioscorus.'

"And after him each bishop in order delivered his judg-

ment. Afterward followed the signatures of all the bishops, headed by Paschasinus, 'Bishop of the Church of Lilybœum, Vicar of the most blessed and apostolic Leo, of the city of Rome, Pope of the Universal Church, President of the Holy Council.'

"Have after-ages, my dear brethren, added anything notable to the authority ascribed to the pope in these Acts of that ancient council? You, no doubt, noticed how, more than once, not only the legates, but the entire council, is spoken of as the mouthpiece of Leo. It is Leo who condemns Dioscorus through the council.

"Another incident that happened at Chalcedon will be useful for our purpose. It chanced that certain Egyptian bishops, partisans of Dioscorus, entered the council after his condemnation, and the fathers, finding that they were not orthodox, began to cry out one after another: 'Let them subscribe the letter of Leo. Let them give their adhesion to the letter of Leo. They want to deceive us. Do you accept the letter of the most blessed Leo, as all the council has accepted it? Any one who does not subscribe the letter of Leo is a heretic.'

"Now, brethren, having heard these few extracts from letters written in those early days and from the Acts of this council, what is your opinion? Was not the faith of those fathers of Chalcedon exactly what we profess, that the holy Roman Church is the mother and mistress of all the churches?

"I have already had occasion to observe how the growth of the city of Constantinople in political importance inflamed more and more the ambition of its inhabitants, till, at last, this infectious fever reached the sanctuary, and so turned the heads of the patriarchs that they adopted the unheard-of style and title of Universal Patriarch. Of this phase of their folly I have treated in my last lecture. In the days of St. Leo they had not as yet arrived at this pitch of extravagance, but they were on the road to it. A movement had, some years before, been set on foot to secure for the Patriarch of Constantinople the right of primacy

over all the Eastern sees, so that he should have the privilege of consecrating all newly-appointed bishops whenever any see was vacant, and, in fact, hold the second place in the Church after the Apostolic See of St. Peter.

“The gathering together of so many Eastern bishops at Chalcedon seemed a favorable moment for realizing this project. At a former council held in Constantinople, a decree had been passed approving of this arrangement, but it had remained a dead letter. Now, however, on being told that this measure would give pleasure to the Empress Pulcheria and her husband Marcian, the fathers of Chalcedon resolved to pass a decree giving the desired prerogative to the See of Constantinople. Only one difficulty stood in the way. It was known that the legates of the Holy See were opposed to this innovation. They had said that it formed no part of the programme handed to them by Pope Leo for the regulation of business in the council. To get rid of this difficulty, the Eastern bishops employed a somewhat clumsy stratagem. They waited one day till the legates had retired to their lodgings, at the end of a session, and then surreptitiously, in their absence, hurriedly voted on the question and unanimously approved their twenty-eighth canon, which they hoped would henceforward be law. This step taken by the bishops could not long remain unknown to the legates. On the following morning, they demanded that the minutes of what passed in their absence on the previous day should be read in their presence. This was accordingly done, and they immediately entered their protest against the surreptitious act: first, because Pope Leo had not sanctioned the introduction of this question; secondly, because, by the ancient canons of the Council of Nice, precedence was given, after the Apostolic See, to Alexandria and to Antioch, on account of the connection of these two sees with St. Peter—the See of Alexandria having been founded by St. Mark, whom St. Peter specially appointed as its bishop; and the See of Antioch, where the faithful first received the name of Christians, having been for a time governed by St. Peter himself.

“Then the legates read to the council a passage in the instructions which they had received from the pope, to this effect: ‘*Do not permit the ordinance of the fathers (of Nice) to be rendered void or impaired by the presumption of any man; and maintain in every way the dignity of our person which we have intrusted to you.*’ And if there be any who, relying on the splendor of their city, shall make any attempt at usurpation, *put down such attempts* with the firmness which becomes you.’ After a considerable discussion, as the assembled fathers, backed by the officials of the Court, adhered to their resolve, Bishop Lucentius, one of the papal legates, said that their protest must be attached to the Acts; that they would refer the question to ‘the apostolic man, the Pope of the Universal Church, *in order that he might give judgment*, both on the insult offered to his see, and the violation of the canons.’ And so the Council of Chalcedon ended.

“But, before breaking up, the fathers, as a matter of course, wrote their synodical letter to the pope, to give him an account of all that had been done in the council, and to obtain his ratification of their decrees.

“I will quote one or two extracts, to let you see, first, their notions with regard to the Holy See; and, secondly, how skilfully they endeavor to win the pope’s approval of the step which they had surreptitiously taken to secure the exaltation of the Imperial City. Thus, then, they write:—

“‘For what is there above the faith as a cause of gladness . . . *which faith thou hast, according to the precept of the Lawgiver, handed down like a chain of gold to us and guarded it, being, to us all, the appointed mouthpiece of St. Peter, and conveying to all the blessedness of the faith.*’

“Then they relate how they had condemned Dioscorus, and afterward proceed to tell the pope that, to secure peace and good order, they had thought it well by a special decree to confirm to the See of Constantinople the privileges which for some time it had enjoyed, of consecrating the Metropolitans of Asia, Thrace, and Pontus, thus giving it precedence over Alexandria and Antioch.

“‘We have done this,’ they say, ‘because, oftentimes, when bishops close their lives, disturbance arises, and the people and clergy of these cities remain without a pastor, and upset ecclesiastical discipline. Of this your Holiness is well aware, chiefly on account of the people of Ephesus, some of whom were often troublesome to your Holiness. We have, moreover, confirmed the canon of the one hundred and fifty fathers assembled at Constantinople under the Elder Theodosius of pious memory, which enjoined that, next to your holy Apostolic See, the See of Constantinople should take rank, holding the second place. We have been thus bold, because you have often, in the course of your usual solicitude, shed a strong ray of light from the Apostolic See on the Church of Constantinople, it being your wont to share your good things without envy with your friends. What we then have decreed, in order to cut off the sources of confusion and to give stability to ecclesiastical discipline, do you, most holy and blessed Father, vouchsafe to welcome cordially as useful, as conceded in a loyal spirit, and as well suited to promote the beauty of the Church. True it is that they who held the place of your Holiness, the bishops Paschasinus and Lucentius, and with them the most reverend priest Boniface, when we made this settlement, endeavored most strongly to oppose it, no doubt being anxious that, in this case as well as in all else, the good done should be initiated by your forethought, so that the restoration of good discipline, as well as of faith, might be ascribed to you. We, however, out of consideration for our most pious emperors, who are much pleased with this arrangement, as well as for our illustrious senate, and, in fine, for the whole of the Imperial City—for such we must call it—thought it convenient that the confirmation of this prerogative should be solemnly ratified by this council; and accordingly, since you are always so anxious to cherish this see, we have ratified it, just as if the initiative had come from your Holiness. We are emboldened by the consciousness that all that is well done by the children goes back to the parent who adopted

it as his own. *We beg of you, therefore, that you will do honor to our decision by your sanction.* And as we have throughout this business acted in harmony *with our Head*, so your Supremacy will deal as is becoming with your children.

“ ‘So will our princes be pleased who ratified as law the judgment of your Holiness; and at the same time the See of Constantinople, which has always shown all loyalty to you in the promotion of piety, and with the same good will united itself to you to maintain concord, will have its reward. And that you may see that, in making our decree, we have not been moved by partiality on the one hand or enmity on the other, but have been directed by the Divine Spirit, we have explained to you the whole import of our proceedings in proof of our sincerity, *and in order that our acts may not want stability*, or be out of harmony.’ ”

“ If skilful pleading could have secured the triumph of the See of Constantinople, this letter ought to have prevailed. It had not, however, this effect; but it is most valuable as a record of the faith of these Eastern bishops, at that period, concerning the See of St. Peter. *The pope had preserved for them all the golden chain of faith. He was St. Peter's mouthpiece, and without his sanction these decrees would lack stability.* If the Ritualists will adopt the thoughts of the fathers of Chalcedon, we shall ask nothing more; they will no longer be Ritualists, but loyal members of the One Holy Catholic and Apostolic Roman Church.

“ In order to add weight to the petition of the council, the two emperors—of the East and the West—wrote a joint letter to Pope Leo, from which I subjoin an extract: ‘ But whereas it was resolved that the decree passed by the one hundred and fifty most holy bishops, in the reign of the divine Theodosius the Elder, in honor of the venerable Church of Constantinople, and which is again ratified by this synod, should remain in force, namely: that, next to the Apostolic See, the Bishop of Constantinople shall occupy the second rank, more especially as this glorious city is called the younger Rome; pray let your Holiness *vouchsafe*

to give your assent also to this portion of the Acts, notwithstanding that the most reverend bishops who held the place of your Piety at the holy council, were opposed to this measure. For they, with much vehemence, forbade any decree to be passed by the council on this point. . . . We beg, then, that what the synod has decreed, your Piety *also will order to be observed forever.*'

"The acknowledgment of the pope's power to annul the Acts of an Ecumenical Council cannot be more clearly stated than as we find it in this letter of the Emperors. . . .

"At last the pope broke silence, and, when he spoke, he did not utter an uncertain sound. His answer contained two points: on both points he was equally firm and decided. First, he most cordially confirmed the dogmatic decision of the council with regard to the heresy of Eutyches and Dioscorus. Secondly, he was equally decided in his condemnation and rejection of the ambitious scheme of Anatolius and the rest to elevate the See of Constantinople in opposition to the canons of the holy Council of Nice.

"It is worth while to listen to a few extracts from his letters. In the first place, to the Emperor Marcian he writes: 'Let the city of Constantinople have the glory that belongs to it, . . . but the sphere of politics and the sphere of religion are two distinct things. Neither can *any other erection be stable except the rock which the Lord placed in the foundation.* He who covets what is not his due loses even what belongs to him. Let the aforesaid bishop be content that, through the assistance of your piety, *and by my favor,* he holds the episcopal see of such a city. Let him not underrate a royal city, *which, however, he can never change into an Apostolic See.*'

"About the same time Pope Leo wrote to the Empress Pulcheria, and to her also he complains of the ambitious project of the Patriarch Anatolius; and after laying down the principle that, even though a bishop acts wrongly, as Dioscorus had done, his see should still retain its proper rank, he thus continues: 'All decrees, then, of episcopal

councils which contravene the regulations contained in the Canons of Nice, *we*, seconded by your faithful piety, *make void, and by the authority of Blessed Peter the Apostle, by one general censure invalidate them.*'

"What has any modern pope ever written or said that goes beyond the authority which Pope Leo here assumes as belonging to him? He will annul the decrees of any Ecumenical Council, however numerous, if they contravene the canons." ("Twelve Lectures on Ritualism," No. VII.)

By this simple historical statement we overthrow many of your pet theories:—

1st. The Greek Church in the fifth century acknowledged papal supremacy.

2d. The Greek Church practically believed in the infallibility of Peter and his successors: "Peter hath spoken through Leo."

3d. The council believed (unlike yourself) that Leo was the successor of Peter (p. 201).

4th. The council believed (unlike yourself) that Peter was Bishop of Rome (p. 201).

5th. It does not require a combined episcopate to constitute an ecumenical council.

6th. Whatever doubts *you* may entertain about the interpretation of the word "rock" as applied to Peter by our Lord, the council (and you profess to accept it) calls *Peter* this rock, and, in doing so, uses the *feminine form of the Greek* (p. 208).*

* "The distinctions which have been made between *Petrus* and *Petra* are surely unworthy of a critic." ("Comparative View," by the late Dr. Marsh, Protestant bishop of Peterborough, p. 239.)

". . . Under these circumstances it seems a desperate under-

7th. Popes have the power to annul the decrees of councils.

It is truly astounding that you should bring the Council of Chalcedon on to your platform, and that you should suppress all these facts and content yourself with an elaborate argument on what you call "the famous twenty-eighth canon of Chalcedon," omitting to inform us that this pretended canon was annulled by the pope himself, and never accepted by the Church. I fear, therefore, that we cannot accept your historical statements, and we need not therefore further dwell upon them.

taking to prove that our Saviour alluded to any other person than to St. Peter, for the *words* of the passage ('Thou art Peter,' etc.) can indicate no one else." (Ibid., p. 319.)

"Then (at Pentecost) was there a church, and that built upon Peter according to our Saviour's promise." ("Pearson on the Creed," art. ix—a class-book of Anglican theology.)

CHAPTER IV.

THE GREEK CHURCH.

THE Council of Chalcedon suggests the inquiry, Why the Greek Church of to-day is so essentially different from the Greek Church in the days of Pope Leo. Her hierarchical constitution has changed, her faith is stagnant, her missionary spirit is dead.

We have seen how the Patriarchs of Constantinople, under imperial protection, became rivals of the Bishops of Rome, and assumed jurisdiction over the whole East. To-day, the Bishop of Rome remains what he always was, but his ancient rival is a cipher. Little by little, the civil power has taken back what it never had any real authority to confer. And the Greek Church proper has, in our own century,—reminding the Constantinopolitan patriarch that “the Church of Greece was *never canonically* subject to the Archbishop of Constantinople,”—forcibly withdrawn herself from his jurisdiction.

What a change! When the ambitious prelate excommunicated the Pope of Rome, he delighted to call himself “Ecumenical Patriarch.” A few years rolled on, and the civil power suppressed his jurisdiction in Russia, and created a new

patriarchate at Moscow. This was at the end of the sixteenth century. In A. D. 1721, the emperor, Peter the Great, suppressed the Patriarchate of Moscow, and created, in its stead, what is now known by the name of "The Holy Synod of St. Petersburg." This synod is the governing body of the Russian Church, and consists to-day of nine bishops and two priests: the emperor is supreme judge. The members of the synod are selected by the emperor, and in the formula of the oath, taken in virtue of appointment, is the following sentence: "I confess and affirm on oath that the supreme judge of this spiritual college is the monarch of all Russia himself, our most gracious sovereign."

The Patriarch of Constantinople, when called upon by Peter the Great to "slavishly abdicate," obeyed in these words: "The holy and sacred synod is, and is called, my brother in Jesus Christ; and it has the power to do what the very holy and patriarchal sees do."

Following the example set by Russia, the Greek Church revolted against the Ecumenical Patriarch of Constantinople, in 1833. The Greek bishops admonished their patriarch that his jurisdiction was a mere uncanonical usurpation. They accordingly withdrew and constituted themselves a separate body, under the government of the King of the Greeks, with a "Synod of Athens," created for that purpose.

This revolution was effected in the following document, signed by all the Greek bishops: "The Eastern, Orthodox and Apostolic Church of Greece, which spiritually owns no head but Jesus Christ our Lord . . . is dependent on no external authority . . . with respect to the administration of the Church, which pertains to the crown, she acknowledges the King of Greece as her supreme head." Accordingly, we find, in the constitutions of the synod, that "every decision and act of the holy synod not bearing the royal signature will be null."

Finally, our Ecumenical Patriarch, left to himself, has become a mere tool in the hands of the Turk. "In Constantinople," says Dean Stanley, "the Sultan still exercises the right which he inherited from the last of the Cæsars; and the virtual appointment and deposition of the patriarchs still places in his hands the government of the Byzantine Church,—a power, no doubt, more scandalous and more pernicious in the hands of the Mussulman than it was in the hands of the Christian despot." ("Lectures on the Eastern Church.")

In 1853, "the Ecumenical Patriarch" joined his brother of Jerusalem in offering the following address of thanksgiving to the Ottoman government. (A Christian bishop to his Mahometan Lord!)

"Our humble nation glories in its faithful subjection and submission to the autocratic govern-

ment (be it blessed forever!) of his Majesty the Sultan. Our nation considers as the very first of its religious and legal duties, to remain, with all its heart and soul, forever constant in its submission and subjection to the imperial government, and to shed its last drop of blood for the august person of his majesty; and night and day it prays God the Almighty, with its women and children, with uncovered head, and shedding tears, that he may preserve the august person of his majesty," etc. . . . "We submit our gratitude and joy," etc., etc., "at the feet of the most august Sultan, that shadow of God."

The Oriental Church of to-day, then, is not the one church under the Ecumenical Patriarch as at the time of her schism, but is divided into three corporations: 1, the Russian, under the Tsar; 2, the Greek, under the king; and, 3, the Ottoman, under the Sultan. The Ottoman includes four of the ancient patriarchates, Antioch, Alexandria, Jerusalem, and Constantinople.

This last body, the Ottoman Church, it is almost needless to say, is the meanest, most corrupted, and least numerous of the three.

I am sorry, Dr. Ewer, to notice in your book symptoms of that Greek mania which has brought such contempt upon certain well-known and well-meaning English personages. According to the testimony of the most trustworthy authors, both Catholic and Protestant, a more corrupt and

“godless” community does not exist, calling itself a church, than the Oriental. What sympathy can exist between Orientals and Episcopalians, except the old ground of “*hatred of Rome*”? What real respect have the Orientals for the Anglican Church? Political schemers brought together, not long ago, at Bonn, a concourse of Orientals, Anglicans, and Dollingerites. The congress was a failure, because the Greeks could not and would not acknowledge Anglican orders.

No Greek ecclesiastic would dream of “communicating” an Episcopalian. No Greek layman, even on his death-bed, would dream of sending for the Anglican minister. If you feel disposed to question this, try it, Dr. Ewer. In New York there is a Russian chapel, with a priest attached. Propose an interchange of priestly duties. I don’t mean, invite him to your church and put a cope on him, and bring him out for exhibition; but ask him to administer a sacrament to you, or propose to administer a sacrament to him. There lies a crucial test. Would you be surprised to find that the only sacrament of which you at the present time are a qualified subject, is the initiatory one of baptism?

The Greeks are very wily. Once, in my presence, the late Archbishop of Syra and Tenos kissed an Anglican communion-table. We, unsophisticated Ritualists, understood it as a mark of respect to “the altar” (the archbishop kissed

it because *it* was holy); not so the archbishop: he kissed it because *he* was holy, and his sanctifying lips conferred a dignity on *it*. This is a very fair sample illustration of the Greek's "Ritual—Reason—Why."

Apart, however, from all this, the Greek Church of to-day, in her degradation and isolation, is a pitiable object. She is the creature and tool of the state. Her jurisdiction is forfeited, her government is uncanonical, her missionary spirit is dead. The Greek Church has done nothing worth speaking of for the spread of Christianity since her separation from Catholic unity (Russia was converted when the East was still Roman Catholic); even the chaplains who represent the majesty of imperial "Holy Russia" in the different capitals of the world, are forbidden, for political reasons, to proselytize.

As an illustration of this, I will quote from a political magazine, which I chanced to see to-day for the first time, *The Oriental Church Magazine*, No. 1, November, 1877, edited by the Rev. Mr. Bjerring. The editor is evidently anxious, on the one hand, to reassure his superiors as to his own prudence and unpolemical intentions, and, on the other, he appears to be indirectly appealing to his readers: Please don't get me into a scrape at St. Petersburg, by wanting to become converted to the Russian Church. Be content with a *knowledge* of our spiritual fold. Don't, I beg

you, get wounded in your sensibilities. We shall be quite satisfied that you should extend to our denomination the spirit of Christian love, so long as you subscribe to our magazine, and cherish friendly political feelings toward the great European Empire of Russia.

“The American people are notably a reading and thinking people, always disposed to give a fair hearing to every side, and then draw their own conclusions. Toward *the great European Empire*, of which the Oriental Church is the national religion, they have always cherished a most friendly feeling, which is heartily reciprocated by the Russian people. The amicable relations of the two countries have never been disturbed by a breath of distrust or enmity. Consequently, we feel strengthened by the consciousness that *the Oriental Church Magazine*, while clearing away misconceptions, will not have to conquer any deep-rooted or hostile prejudice.

“Some of our journalistic friends have found fault with us for declaring that the mission of our magazine embraces no proselytizing purpose, and that it will not enter into the arena of sectarian polemics. Nevertheless, we shall adhere to our original resolution. To the best of our ability, we shall fairly and truthfully picture the spiritual fold we represent. If any man is thereby won to our way of thinking, far be it from us to shut the gate in his face. But we are firmly convinced that heated polemical controversies seldom lead to any desirable results, while they not infrequently excite disgust in minds whose quest is for knowledge. It shall be our constant aim to publish a periodical which shall wound the sensibilities of none, but which shall seek to cultivate and extend the spirit of Christian love among all denominations.”

“The American people” and all other thinking people will be able to appreciate the reverend

editor's delicacy. They will recognize at once the propriety of such language in the mouth of the embassy chaplain of that denomination which happens to be the national religion of "holy Russia," the "great European Empire."

To those aflame with missionary zeal, such sentiments seem very like a prostitution of religion to politics. They certainly sound very strange in the mouth of a minister of Christ; and none the less so, when that minister, as in this case, is neither Greek nor Russian by birth, but is a mere volunteer-subject of that great autocrat, that disgrace of the nineteenth century, who, to satisfy his political ambition, abuses, enslaves, and corrupts that sacred religion by which Christ, the great Emancipator of souls, has made us free.

"I pass on to the Greek schism. This one is no conqueror. Like a subtle academician, separated by the power of mind from doctrinal unity, it came to set itself up in the world, upon the good opinion which it had of itself. What has it accomplished since then? What has that land done which was formerly so fertile in eloquence, which produced St. John Chrysostom, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, and which, first of all, sent its glory even to France by St. Irenæus, one of our first ancestors in the faith? What has it done since the eleventh century, the final epoch of its schism, to justify its separation by its success, and to extend the kingdom of God from which it had torn away a precious branch? Alas! what has it done? Nothing. Seven hundred years have since passed away; and that branch, detached from truth, pines away without shoots, strong enough to preserve its old sap, too weak to communicate it. It has broken

with unity ; and at that moment, by a miracle of wisdom, it lost the grace of expansion with the secret of charity. . . . Behold the Greek Church ! And have I even said all ? . . . By a law which now governs the entire Greek Church, under the divers denominations into which it is subdivided, *proselytism is prohibited.*" (Lacordaire, Conference XXIV, "On the Church.")

"The Greek Church has all the doctrines of the Catholic Church, or very nearly, and yet the Greek Church exists inanimately, possessing no more unity than that of a corpse bound round with bands by the cruel hands of the Russian autocracy." (Ibid., Conference XXX).

Thank God ! a great proportion of the Oriental Christians have, age after age, shaken themselves free from this enslaved, state-ridden Christianity, and returned to the unity of the Catholic Church. There are to-day, in spite of severe penalties, more than twelve millions, including the poor persecuted Poles, who worship God according to the Greek rite, but are under the spiritual obedience of Rome.* From this reckoning we exclude

*" It is not possible to estimate the success of the Romish missions to the Oriental churches, but the general fact is clear, that they have divided them all. So that there is in Asia a Papal Greek Church, a Papal Armenian Church, a Papal Church among the Nestorians, a Papal Church among the Syrians, and also among the Copts in Egypt.

"They claim a communion of forty thousand among the Armenians, and fifteen thousand among the Syrians. To each of these Papal communions there is a patriarch appointed by the pope and confirmed by the Sultan." ("Observations in the East," by Dr. Durbin, late president of Dickenson College, vol. ii, p. 287.)

"In Asia alone," says Archbishop Spalding, "the number of Christians in communion with Rome, according to accurate statistical

Russia : persecution renders enumeration a difficulty in that country. The subjects of the autocrat are not permitted to express their convictions on the Roman question ; there is no difficulty, on the other hand, placed in the way of dissent from the state church. Sects are nearly as plentiful in Russia as in England : when, therefore, you enthusiastically break out on page 165, " Behold the vast Greek Church with its thousand years of mighty life, and its enormous growth and vigor since the separation between the East and the West," I am compelled to clip the wings of your imaginative flight, and to bring you down to hard, stern, unlovely facts.

statements lately sent to Rome by the Catholic missionaries, falls little short of a million and a half, most of whom are subjects of the Turkish Empire. To these, add more than ten thousand in Egypt, and about two hundred and sixty-five thousand within the limits of Turkey in Europe. The Roman Catholics in Russia are estimated at more than five and a half millions."

"From the time of Peter the Great, orthodoxy has done nothing but lose ground in Russia ; neither the patriarchs of the East, nor the other heads of the various branches of the orthodox church, appear to be solely occupied with it. One might say that any heresy inspires them with less horror than the Catholic doctrine about the pope, and that they consider the rejection of this doctrine a sufficient proof of a healthy orthodoxy." ("The Future of the Russian Church," by C. Tondini.)

The Greek Church, like our modern Baptists, denies the validity of baptism by infusion, and insists on baptism by immersion.

The Russian Church recognizes both. An orthodox Russian is a Christian at St. Petersburg, but a Pagan at Constantinople

CHAPTER V.

CHRISTIAN SKETCHES.

IT is time to return to our friends from Newark. What are these poor gentlemen to do? They are craving for authority—some rest for the soles of their feet; and from the way you receive them, it would seem as if your object was to scare them away from Christianity itself. Christendom is divided into two camps, Protestant and Catholic, and the picture you draw of each is shocking and revolting. In the first place, your description of Protestantism is overdrawn, and, in your mouth, essentially unfair. There exists a proverb it would have been prudent for you to have remembered: “It is a dirty bird that fouls its own nest:”—

“Protestantism stands to-day breast-deep in torrents of skepticism . . . by its theory an all-wise and perfect God has devised and executed a plan which has miserably failed amid the laughter of hell; a loving God has done Satan’s work. . . . Away, it cries, with God’s Apostolic Church, and let every man be his own church. . . . It has debased manners; it has gone down with its besom to sweep away hell, nay, it has even mounted to the throne of God himself, and has there disintegrated and separated Father, Son, and Holy Ghost, from each other. . . . Protestantism has slain the Holy Ghost, destroyed the Son, and left the Father without a Son, sterile (*sic!*) and

alone upon his throne. . . . In its unwisdom it drags the world, and even the little ones of its bosom, from the touch of Christ. . . . The instinct of Protestantism is the instinct of disruption, disintegration, and death. . . . Leaping on Jesus Christ, it hath rent his body mystical. . . . Leaping on the body mystical, it hath disconnected it. . . . Leaping on Christendom, it lacerates it. . . . Leaping upon the seven sacraments, it slays five outright. . . . Protestantism is a sin, because it is a fearful attack on the well-being of God on earth. . . . It is a ghastly work. . . . It is a mother of uncomeliness. . . . Protestantism is the sin of essential adultery."

Dr. Ewer! you have a marvellous vocabulary! You do indeed evince a slight symptom of attrition for using all this bad language. You feel that it is necessary to explain that you love the men, and only hate the system. But, after thus pausing to draw breath, you rush more furiously than ever, and drag on to your platform, or rather "the steps of your altar," the unfortunate Luther, Calvin, Melancthon, Erasmus, Bucer, Beza, etc., etc., "and as a priest of God Almighty's Church" (p. 5), you expose and denounce their personal vices and crimes.

Now, why all this violence? Are we to conclude that what you hate most of all in Protestants is, not their false doctrine, but their bad lives? Like the generality of Protestants, are you more scandalized at a man's moral faults than at his unbelief or misbelief?

If so, you have great lessons to learn yet. Holding false doctrine is no real barrier in Pro-

testant society. If a man does not tell the truth in his dealings with his fellow, it is, to a Protestant, unpardonable; if, however, he *lies to God* in the profession of a belief which is not true,—this is a mere matter of indifference. In like manner, if a “gentleman” uses impolite language and swears “by God,” the Protestant will shun him. If the gentleman goes further, and neither swears by God nor believes in him, the Protestant forgives him.

The average Protestant will tolerate any amount of untruth so long as it is “*only*” (!) concerned with religious belief. The Catholic, on the other hand, feels an instinctive horror of everything approaching unbelief or misbelief. Sins against morality are the sad results of human weakness; sins against faith are the boasted “high-birth” of human pride. Sins contrary to morals are sins injurious to society, but sins against faith are personal insults to God. In the eyes of a Catholic, there is no greater wretch conceivable than a professed apostate. The loving disciple, St. John, took his usual bath, in the company of Jews and Pagans, without scruple; but when, on one memorable occasion, a “heretic” stepped into the bath, St. John stepped out.

There exists to-day a sect of Protestants, in which this “indifference in questions of faith” is developed to the very furthest limit: I allude to the Ritualistic school:—

“This seems to be so much the case at present, that I much doubt whether any one who closely inspects this Anglican movement will not say that the name of Ritualism is a misnomer, inasmuch as it implies that there is a unity in the movement, one body and one creed; whereas, as far as we can learn, it would be much more correct to say that Ritualism is made up of a group of independent churches or congregations, which have this in common, that they share the temporalities of what is called the Church of England, and in doctrine reject the teaching both of the pope and the Anglican bishops; but, for the rest, are tolerably free each to follow the guiding spirit who rules the hour—ordinarily, the vicar, or one of his gifted curates. Hence, nobody sees any inconvenience in the fact that the clergyman of St. Jerome’s Church and his following are more advanced in doctrine and ritual than those of St. Gregory, though not quite so forward as those of St. Basil. Yet, if we look more closely to find out what is meant by more advanced and less advanced, we are surprised to discover that these terms signify that one clergyman holds and teaches two or three dogmas which his neighbor does not as yet admit, but may receive next year. It is, I think, one of the characteristics of Ritualism that these discrepancies of doctrine between clergymen and churches, all professing to belong to the party, are not considered any bar to a certain identity or unity among them. There was a time when the Greeks thought it necessary to break off from the Roman Church, because one word had been added to the Creed. The theologians of both churches held in those days that even one error in a creed was enough to condemn it; that one dogma more or less made an entirely new religion. And even in later days, when Calvin wanted to go further than Luther, each at once became a distinct and rival heresiarch—a founder of a new religion—a new Adam propagating his own original sin. They could not, even in those calamitous days, make up their minds to think that it mattered not if one was just a little more advanced, and

another just a little less. But, since then, Protestantism has done its work in this country. All scruples about dividing the seamless garment of the faith have long since vanished. All the ancient, deep-rooted veneration for the sacred deposit of revealed truth is gone; and nothing shows more plainly how grievously the spirit of faith, the habit of faith, and the virtue of faith, is damaged, even among the highest of High-Churchmen in England, than the very fact that two Ritualistic clergymen can be serving in neighboring churches, or possibly in the same church, each having his following, and each differing widely from the other in dogma.

“As a curious illustration of the absence of the spirit of faith even amongst Anglicans who proclaim themselves to be thoroughly Catholic, I will cite, from an instruction printed recently by a Ritualistic clergyman to teach his flock how to profit by sermons, the following few words: ‘If you hear anything spoken against the faith in the pulpit, try to bear it patiently.’ (‘Penitent’s Manual,’ p. 262.)

“This counsel would startle a Greek or Latin theologian of the old times; for, if there was anything that roused them to put in practice the Psalmist’s precept, ‘Be angry and sin not,’ it was a heresy: and heresy, in the pulpit especially, would have all the power of electricity on their spiritual nerves. The counsel, therefore, that a zealous pastor would have given in those days would be diametrically opposite to what we have here; it would be: ‘Be meek, yes, and humble of heart like your Master; but if you hear anything spoken against the faith, more especially in the pulpit, do not bear it patiently: denounce the preacher at once to holy Church.’ However, as things now are in the Episcopalian Church, the advice is sound enough; for, if a hearer had to lose his patience as often as any error against faith is preached from the pulpit, he would have a troubled life. Still, if the writer of the advice had wished to be accurate, I think, instead of saying, ‘If you hear anything against the faith,’ he ought to have said, ‘If you hear anything spoken in the pulpit against

the opinions of the clergyman whom you follow, try to bear it patiently ;' because the very nature of the advice given proves pretty clearly that both the writer and those who follow him have not in them the spirit of faith, and are not aware of its character or its action. A man who really has the spirit of faith strong within him, could no more bear patiently to see the seamless garment of the faith cut into shreds—as is done in all the compartments of the Church of England, High and Low—than the true mother, standing before Solomon, could bear to see her child mangled. Who could imagine St. Jerome, St. Augustine, St. Gregory the Great, or St. Thomas Aquinas, giving this counsel to his followers, 'If you hear a heresy preached from the pulpit, try to bear it patiently'?" ("Lectures on Ritualism," No. III.—Rev. Fr. Gallwey.)

To return, however, to your picture of Protestantism: Catholic priest as I am, I cannot but honestly protest against the caricature you present us, as being a true description of Evangelical Protestantism. It would have been a sad thing for the Episcopal Church if the evangelical element had been suppressed. Fancy what the Protestant Episcopal Church would have come to if it had been left to the religious worldliness of the typical "high-and-dry churchman." I have heard it said of yourself, Dr. Ewer, by an admiring member of your congregation, that you do not *preach the gospel*. Man-millinery and church-groceries are a poor support to thirsty souls and aching hearts. Certainly, the people of England have shown very practically their sickness of "Anglicanism." "Preach unto us *Jesus*," they have cried loud and

long: "we want none of your miserable modern-church-establishment theories." They have cried, and for the most part cried in vain. To-day more than half of the religious population of England and Wales have abjured the false and pretentious state church, and are what are called Dissenters. That very party of which you are the spokesman in this city, is, by invincible necessity, alienating the minds of the English country-folks, and driving them into the arms of welcome Dissent. Since my eyes have been opened, I recognize, in English Nonconformity, the tribute with which unsophisticated honesty meets unreal, pretentious, self-constituted claims.*

* "A recent libel case brought by Mr. Drury, Rector of Akenham, against a country newspaper, sheds some light upon the internal disorders of the Church of England and its position in the heads and hearts of the people. We find, from the evidence given in court, that the parish of Akenham contains few, if any, churchmen besides the parish clerk, the rest being farmers and their laborers, who are all Dissenters. The church is ruinous, dilapidated and dirty, and hardly ever used, for there is no congregation. The rector is highly Ritualistic, and is under monition from his bishop, of whose powers or proceedings he takes no notice. Then comes a burial scandal, as might be expected, and two rival ministers wrangle over an infant's corpse. Following upon this, is a colored report in the local paper, full of language as strong and sensational as could well be written. An action is brought for the libels it contained against the rector's personal and priestly character, and after a three days' hearing, during which the whole wretched story was dragged out amid the laughter of a crowded court, the special jury give the plaintiff a verdict with forty shillings, by way of damages. There is but little compensation for the attacks upon the plaintiff's character, which the

What care these poor people for the elaboration of modern-church theories? What care they for bolstering up with clever excuses and Scriptural defences the anomalous development of sixteenth-century Protestantism which is now floundering about on its last legs? They don't want to save the Reformation or the Reformation Church—they *want to save their souls*; and they have come, according to their light, to a like conclusion with myself, that faith in Christ and the salvation of one's own soul is a much more important matter than the vindication of the Anglican Church and belief in her pretensions.

And if you, Dr. Ewer, a Protestant Episcopalian minister yourself, so distort and caricature the Protestant situation, how can we trust you when you attempt to describe the Roman Catholic religion, with which you are necessarily less familiar? Not that I am blaming you for partiality. You have dealt alike both with Protes-

newspaper openly repeated and tried to justify; apparently, if we are to judge by the amount of damages, with some success. Such scenes and scandals speak for themselves and need no comment. They show, plainly enough, that law alone will not, however strongly enforced, maintain the sacred character of a church. They show that the people have no faith in their Established Church, no trust in the discretion of their bishops, no reliance in the procedure of courts ecclesiastical; they show, in short, the frailty of the foundation upon which a church is based whose highest title to homage or to honor is that it was 'by law established.'" (*London Tablet*, March 15, 1879.)

tantism and Romanism, and you have equally caricatured both the one and the other. Your treatment of the Roman Catholic side is the more revolting of the two, because you profess to believe that this Roman Church is, according to your theory, a part of Christ's mystical body; and because the person you revile is the primate bishop of Christendom, to whom you acknowledge you are bound to do honor. Let us see what your ideas are of "*doing honor* to whom honor is due:"—

"The pope says, I *alone* have the truth . . . he excommunicates and anathematizes from time to time all who do not agree with him in every additional dogma which he from time to time defines . . . he is, indeed, denying the Lord thrice with anathemas and curses . . . he has altered the old theory of the unity of the Church . . . his Church now is a mere sect, and the prolific mother of sects . . . for her unity, Rome no longer rests on something which flows from God, but on something which flows from man. Rome's claim is not only a most pregnant error, fraught with untold evils, but also an exhibition of the most stupendous arrogance and pride . . . the pope is the greatest and most magnificent Protestant . . . he forgets to-day what he said yesterday . . . Rome imagines that she can turn aside God's hand, shut off the action of his sacraments, and sunder what God himself hath united . . . the pope is a traitor and a regicide . . . a usurper on the throne of Jesus Christ . . . the Church cannot stop short of Popeolatry . . . she adores the pope to all human ken," etc., etc.

Dr. Ewer! Dr. Ewer! revilest thou God's high-priest? Is it not written, Thou shalt not speak evil

of the ruler of God's people? And how dare you speak thus of the primate of God's whole Church? For myself, I can but feel that, if you really believe this fearful indictment, you must be a very wicked man to wish for any relationship, connection or union, with such a monster as the Pope and Church of Rome. "What part hath Christ with Belial?"

What, then, are these poor gentlemen of Newark to do? Protestantism is diabolical; Orientalism "is out of harmony with the Anglican type of man" (p. 97); Romanism is satanic usurpation. Here is, indeed, a universal sweep! The whole of Christendom is disfranchised. Four hundred and four millions of Christians all wrong: no one on the right track except a few thousand Ritualists and Dollingerites! The men of Newark stand amazed and aghast. Is, then, Christianity a failure? And, as if to carry the comedy to the furthest limit of extravaganza, you actually step forward, blandly and smilingly explaining: "Gentlemen, Christianity would indeed be a failure, were there no other presentment of Christianity than the Roman and the Protestant. But there is a third presentment, radically different from both; and this third presentment is" (*my theory*, which I call) "*Catholicity*, an explanation of which you, gentlemen, have asked for in these conferences." Dr. Ewer, you are a godsend to a lost and blighted Christendom! Listen to what Dr.

Newman wrote to his old friends, thirty years ago :—

“What (the Catholic) would feel so prodigious is this: that such as you, my brethren, . . . should protest against private judgment, should profess to transmit what you have received, and yet from diligent study of the fathers, from your thorough knowledge of St. Basil and St. Chrysostom, from living, as you say, in the atmosphere of antiquity, that you should come forth into open day with your new edition of the Catholic faith, different from that held in any existing body of Christians anywhere, which not a half-a-dozen men all over the world would honor with their *imprimatur*; and then, withal, should be as positive about its truth in every part as if the voice of mankind were with you, instead of against you. You are a body of yesterday; you are a drop in the ocean of professing Christians; yet you would give the law to priest and prophet! . . . You have a mission to teach the National Church, which is to teach the British Empire, which is to teach the world; you are more learned than Greece; you are purer than Rome; you know more than St. Bernard; you judge how far St. Thomas was right, and where he is to be read with caution, or held up to blame. Yes, and when you have done all, to what have you attained? To do just what heretics have done before you, and, as doing, have incurred the anathema of holy Church.”

Oh, yes, my dear Dr. Ewer, your presentment of Christianity is, as you most truly confess, “*radically different*” from all others, and that is just “the trouble” with it.

So, then, Christianity would be a failure, were it not for “an obscure and noisy school,” which cannot boast a half century’s existence. Let us see; *e. g.*, take the two great seaports of the

Old World and the New. Christianity would be a failure in New York, were it not for the three little Ritualistic churches of St. Alban, St. Ignatius, and St. Mary the Virgin, all three of them hardly counting, as congregations, an aggregate of one thousand souls! Christianity would be a failure in Liverpool with its thirty-three Catholic churches, were it not for the two Ritualistic chapels of St. Margaret and St. James the Less, with an aggregate congregation under five hundred souls!

In the third conference, you boastingly mention that Ritualism has banded together the seventeen thousand four hundred of the nobility, gentry, and clergy of the "English Church Union;" the twelve thousand of the "Church of England Workingmen's Defence Association;" the fourteen thousand members of the "Confraternity of the Blessed Sacrament" (p. 75). To the uninitiated, this would almost look like a total of forty-three thousand four hundred. But I have been behind the scenes. It has to be explained, that earnest Ritualists belong to the English Church Union as a matter of course, and, if they are very advanced in doctrine and devout, they also join the Confraternity of the Blessed Sacrament. If, moreover, their sympathies are with the extreme radical, law-breaking party, they join all three associations, so that the sum total might reach eighteen thousand: let us be generous and

say twenty thousand, though I very much doubt it. And what are twenty thousand persons? A congregation that would not half fill St. Peter's at Rome! And how many out of that twenty thousand are what *you* would call true Catholic churchmen? How very few of them would indorse your opinions on the seven sacraments, habitual confession, or the real presence! There are, among Ritualists, many variations of opinion on matters which *you* consider of divine faith (p. 66). Very few of their leaders agree. Each congregation is the rival of its neighbor. Harmony and unity there would be none, if it were not that all, bent on imitating Rome, become thereby outwardly assimilated in the mind of the public: "In London, the High-Church party is mainly in the hands of clever adventurers, or directed by brainless sentimentalists; and it is losing what little power or influence it possessed, by the utter absence of any policy of principle by which men act corporately." (*Church Herald*, Nov. 13, 1869.) Thus it was ten years ago; it is worse to-day.

Ritualism, as far as doctrine is concerned, might very properly be described as *Opinionism*. What faith is to the Catholic, opinion is to the Anglican. The Catholic believes on faith, because the Church teaches him. The Ritualist holds his opinion on matters of faith, because they are conformable to his sentiment, his taste, or pet theory. It is a miserable mistake to imagine that the

personal conviction of individual opinion is the same as the divine gift of faith. Faith necessitates obedience: hence the Scripture calls our religion "the obedience of faith." Opinionism necessitates freedom. The Bible describes it as following cunningly devised fables (theories).

How noble and true are the introductory words of the prelude to your fourth conference: "Gentlemen, God has given to each of us the gift of reason; and we have no right either to destroy or to misuse a gift of his. The proper exercise of reason is, therefore, a responsibility from which no human being can escape. The function of reason is unlimited in the natural realm, except by the theological virtue of faith and by the fifth gift of the Holy Ghost, namely, the gift of knowledge. Reason has its function in the supernatural realm also. For, if God is on earth in a speaking body, or Catholic Church, we must, first of all, be convinced of the fact. Being convinced, we afterward accept, without arguing, what God through his Catholic body states to be the truth.

"But there is a preliminary difficulty. What is this Catholic body? Two different theories concerning this present their claims to us. Fortunately, there are only two. Rome claims that she alone is the Catholic Church. The Anglican Communion claims that the Catholic Church includes all the communions that have the apos-

tolic and Catholic ministry, faith and sacraments. What are we to do, then, in presence of these two differing theories, the inclusive and the exclusive? Clearly, we cannot escape the responsibility of still further exercising our private judgment, and of deciding, each for himself, which of these two claims is right" (p. 129). After this you call to mind "the truth, of which nothing is more certain than that the Christian body, eighteen hundred years ago, was an organic and visible body (p. 131). . . a continuous, visible, organic body (p. 130) . . . with an audible divine voice" (p. 21).

Eighteen hundred years have rolled away, and thirty gentlemen of Newark come and ask you to be good enough to point out to them "the visible, organic, continuous church which speaks with an audible divine voice." You cannot do it. There is a torrent of eloquence, you break the truth to them as guardedly as you can, but the sad conclusion is, that your theoretical church has ceased to be visible; she is no longer an organic unit; she is a divided body; she is a house divided against itself; her visible continuity is broken; she is a headless trunk, and therefore has no speaking voice at all. Her infallibility is suspended, and her authority in abeyance. Christ, indeed, built his Church upon a rock, but the floods came and the winds blew, and after eight hundred years "the whole Church rocked at last

upon an earthquake, and broke into two communions" (p. 232).

I do not know whether the gentlemen of Newark are satisfied or not with their bargain, whether they think that in your conferences you fulfilled your promises, whether they hold you guilty of a breach of contract, or whether they regard the matter from a purely facetious point of view. Certainly, to outsiders, the whole thing looks like a practical joke. "Come, my little dears, and see your beautiful live mamma!" Whereupon, you open a thousand-year-old coffin and expose a hideous, disorganized, disintegrated corpse, and invite them to embrace it. But now, is it not, seriously speaking, as you yourself would say, a somewhat ghastly hoax?

CHAPTER VI.

UNITY.

IN that long extract from your fourth conference which I just now quoted, there is a sentence which ought not to be passed over in silence: "Rome claims that she alone is the Catholic Church" (p. 130). This complaint is reiterated, again and again, in the course of your lectures. And I think that I shall be able to show you that the cause of your complaint does not exist. As you express it, it seems to put the Roman Church on a level with sectarians, as if the Church held that all who do not live in open unity, visible fellowship, and acknowledged obedience to herself, are not Christians at all. On the contrary, Catholic faith teaches that all baptized Christians, though baptized by laymen, even though baptized by Jews or Pagans, are, *ipso facto*, children of the Church. They are her children, though brought up in estrangement from their true mother. In this respect alone, the Roman Church shows herself the most catholic and unsectarian of all existing Christian bodies, and is strikingly in contrast to High-Church Episcopalianism, which does not admit lay baptism at all. The pope claims the allegiance of all baptized persons, and

invariably speaks of them as his "children,"—disobedient children, it is true. The Greek Church with its valid orders, the Anglican Church, the Presbyterian, Methodist, and other fractions of Protestant Christianity, without any orders, are all children of the Church, living in schism. Schism is a sin possible only to baptized Christians. Pagans could not incur it. You, Dr. Ewer, if you are a validly baptized Christian, are, on that very account, a subject of Christ and of his Vicar; I hope, therefore, you will see the injustice of representing the Catholic Church as unchristianizing all not outwardly submitting to her easy yoke and gentle sway. The fact is just the very reverse. She claims all. Elsewhere, too, you speak as if, since 1870, Rome had unchurched the Greek Communion: "To-day, it is Rome alone that is the Catholic Church; but yesterday, that is to say, in the fifteenth century, Pope Eugenius IV said to his envoys: 'It is for the *union* of the Eastern and the Western Church, so long and so ardently desired by us, that you are sent;' or, as he tells the Greek Catholics, when he despaired of such restoration of intercommunion: 'In what shall we be benefited if we fail to *unite* the *Church of God*?' Ah, instead of claiming, then, that Rome alone is the Catholic Church, he asserts that the Catholic Church of God included other communions besides Rome, the four other patriarchates besides his own" (p. 157). It is

somewhat difficult to understand how this idea could have entered into your mind, especially as, in your fifth conference, you relate the fact that Pius IX invited the Patriarch of Constantinople and his brother prelates to sit in the Vatican Council. You add, moreover, approvingly, that the patriarch "declined to open, or even to lift from the table where the papal delegates had placed it, the elegant case in which the invitation was enclosed." Cardinal Manning thus relates the same fact: "A letter of earnest and affectionate invitation was then written 'to all the bishops of the churches of the Oriental Rite who are not in communion with the Apostolic See.' This letter was presented to the Patriarch of the Orthodox Greek Church, but he did not see fit so much as to open it. It was on that day, we are told, that four millions of Bulgarians notified to the same patriarch their withdrawal from his jurisdiction." ("True Story," p. 73.)

Be sure, Dr. Ewer, that there is on this earth no other body so perfectly catholic in every sense as the Papal Church. We recognize that she is the true Church, by her catholicity on the one hand, and her miraculous unity on the other. The body of Christ, as she grows in stature, increases also in grace and wisdom. (Luke ii, 52.) She is grown up into the perfect manhood of Christ, and, as a matter of fact, she never was more catholic (universal), never more united

(Roman), than she is to-day. Her mark of unity is the divine guarantee that she is the universal true Church. By her unity all men may know that she came forth from God. (John xvii, 21.) Permit me here to quote a long extract from James Anthony Froude. It illustrates how the unity of the Church affects a thinking individual outside her communion:—

“The proverb which says, that nothing is certain but the unforeseen, was never better verified than in the resurrection, as it were, out of the grave, during the last forty years, of the Roman Catholic religion. In my own boyhood it hung about some few ancient English families like a ghost of the past. They preserved their creed as an heirloom which tradition, rather than conviction, made sacred to them. A convert from Protestantism to Popery would have been as great a monster as a convert to Buddhism or Odin worship. ‘Believe in the pope!’ said Dr. Arnold; ‘I should as soon believe in Jupiter.’ The singular change which we have witnessed, and are still witnessing, is not due to freshly-discovered evidence of the truth of what had been abandoned as superstition. The intellect which saw the falsehood of the papal pretensions in the sixteenth century, sees it only more clearly in the nineteenth. More than ever the assumptions of the Holy See are perceived to rest on error or on fraud.

“The tide of knowledge and the tide of outward events have set with equal force in the direction opposite to Romanism; yet in spite of it, perhaps by means of it, as a kite rises against the wind, the Roman Church has once more shot up into visible and practical consequence. While she loses ground in Spain and Italy, which had been so long exclusively her own, she is gaining in the modern energetic races, which had been the stronghold of Protestantism. Her numbers increase, her organization gathers vigor. Her

clergy are energetic, bold, and aggressive. Sees, long prostrate, are reëstablished; cathedrals rise, and churches, with schools and colleges, and convents and monasteries. She has taken into her service her old enemy, the press, and has established a popular literature. Her hierarchy, in England and America, has already compelled the state to consult their opinion and respect their pleasure; while each step that is gained is used as a vantage-ground from which to present fresh demands.

“The peculiarity of the Roman Church as a system of discipline and government lies in the universal character asserted for it by the mediæval Pontiffs. The sovereign authority is external to the different nations, the individuals of which belong to the Roman Communion. It knows nothing of national institutions, and cares nothing for national interests, except so far as it can employ them for its own purposes. Complete in itself, acknowledging no equal upon earth, and listening to no remonstrance, the Holy See remains unchanged, and incapable of change. Often baffled, often driven back and defeated, it recoils, only to readvance on the same lines. It relinquishes no privilege. It abandons no province over which it has once asserted its right to rule. It treats the world alternately as an enemy to be encountered, or as an instrument to bend to its own designs; and caring nothing for any institution but itself, free from all prejudice in favor of any nation or political form of government, it allies itself with all the principles which sway successively in the various organizations of society. Monarchies, aristocracies, democracies, it accepts them all, and utilizes them indifferently; regarding none of them as having a right to exist save by the will and pleasure of the wearer of the tiara; but treating them as phenomena of the world, which it is the business of the Church to control, and lending the Church’s authority to whatever party promises to be most useful to it.

“Never was the Church better disciplined, never more completely denationalized and unpatriotic, than at the present moment.”

James Anthony Froude is not a theologian ; in proof of which, I cannot refrain from giving you another extract, which, I think you will agree with me, contains *a caution*. It tells of the lamentable ignorance of even clever, well-bred men on the subject of Catholic doctrine.

“The Church of Rome is now herself,—and nothing else. From the Pontiff to the humblest parish priest, her ecclesiastics acknowledge no object save the assertion of the Catholic cause. Her bishops and clergy all over the world are as completely obedient to order from Rome, they work together as harmoniously and enthusiastically, as the officers of a perfectly organized army. Whether in their own minds they approve or disapprove the orders which they receive, it is no matter—they obey them. Immaculate Conception is proclaimed; there is a murmur of surprise, but it dies away: the virginity of St. Anna becomes thenceforth a matter of faith.”

But this is by the way.

The unity of the Catholic Church is, indeed, a daily continued miracle. She holds in her embrace at least two hundred million “souls, whom she has redeemed to God out of every nation and kindred, and people and tongue.” (Apoc. v, 9.) We all know very well how difficult it is for small religious societies* to agree even on fundamental principles ; but, in the Catholic Church, there is perfect unity both in faith and discipline. Indeed, so perfect is this unity, that some paradoxical people make its very perfection

* See Appendix D.

a ground of objection. You yourself show this disposition on page 147. Five or six years ago, the Rev. Arthur Wollaston Hutton, Scholar of Baliol College and Curate of St. Barnabas', Oxford, published a pamphlet on "Our Position as Catholics in the Church of England." Therein he gravely maintained that "the unity which Rome has is not that with which Christ at the first endowed his Church, but a new, unreal, mechanical, superficial unity, the result of an elaborate system of organization, and by no means a note of supernatural life."

Here Mr. Hutton fell into a dilemma. Either the unity of the Church is supernatural, or it is not. Mr. Hutton says it is not—it is merely a mechanical, human organization. But this surely is a greater miracle still! That people of different blood, of different language, of nations and peoples most hostile to one another, in Europe, Asia, Africa, North and South America, should all, with one consent, unite in believing the infallibility of one feeble, aged, dying man whom the world despised, and whom she had deprived of all temporal power,—surely that this should have been the effect of mere human mechanism is a much more astonishing miracle than the ordinary Christian commonplace notion that it was the work of the Holy Ghost! For, what was to be gained by it? "What will you give me?" as Judas asked: "Oh, nothing, but scorn,

ridicule, misrepresentation, hatred and contempt, confiscation of your property, deprivation of your political rights, and banishment from your country!"

Happily Mr. Hutton was not obstinate in his mistakes; he recognized his errors, had the grace and courage to recant them, and made his humble submission to the Church. I pray God that you, Dr. Ewer, may have the grace to do likewise. Your friends at Newark have asked you to show them "the living, continuous, organic, visible, speaking, teaching Church existing to-day as she did eighteen hundred years ago." The merciful providence of God has placed you in a position in which you can, if you will only make the sacrifice, satisfy their request. You can teach them by the best of all methods, your own example, and put all doubts to rest by visibly and organically uniting yourself to that continuous Church which speaks to-day with the same voice of authority as she spoke eighteen hundred years ago. With St. Augustine, "*crede ut intelligas.*"

"The prodigy of Catholicity is fully known to you. It takes its first root in the public unity of minds founded by Catholic doctrine; that unity has received an organization which is not to be separated from it, and which makes of it a living body endowed with all the attributes of social power; and, in fine, doctrinal and organic unity, in spite of the resistances of nature and of humanity to all unlimited expansion, has ended by spreading itself out into that universal kingdom which the Scriptures call the king-

dom of God. However, this kingdom is not universal by an absolute universality: men enter into it by an act of their will. Many among you are still strangers to it: I pray them to inquire if they ought any longer to refuse to it their obedience. Have they, away from it, found any resting-place for their ideas? Have they met with any unity in the minds of men? Are they satisfied with themselves and with the world? If they be not, why do they hesitate to enter into the kingdom of immutability, of unity and of universality? The marvels which they have heard of it are visible enough to move their minds, and the light which is still wanting to them is that which awaits them in the sanctuary, and which is never seen from without. I invite them to enter, and I say to them: Come and taste. A day within is worth to you more than a thousand on the *parvis*." (Lacordaire, Conference XXI, "On the Church.")

What! give up your orders and your spiritual authority and your priestly pretensions, and become "*a billiard-marker, or a play-writer, or a house-decorator!*" as Dr. Littledale brutally remarked in a recent publication, forgetting, I suppose, that St. Joseph was a carpenter, St. Peter a fisherman, and St. Paul a tent-maker. Why, yes; the faith of a little Catholic shoeblack, even though he be addicted to much swearing and of communistic tendencies, would be a blessed and happy exchange for the doubts, misgivings, and unrealities of the imaginary Anglican priesthood, and certainly would be more precious in the sight of God. Do I not know very well, reverend Doctor, that, in your secret heart, you envy the justifying certainty of the one, while you writhe

under the damning torture of the other? In this you resemble hundreds of your reverend fraternity. If put upon my oath, I could swear to case after case in which Anglican clergymen, still holding responsible offices in the English Church, are from time to time visited with the most horrible mental anxieties, not only about the truth of their church, but about the validity of their orders. This visitation of periodical doubt used, in my undergraduate days at Oxford, to be called "being shaky." "So-and-so is shaky," used to be said in turn of the greater part of my Anglican friends, both student and clerical. We were sometimes sick with doubt. The remedy suggested was always, "Go to confession to Pusey or Liddon, to an evangelist father, or, if a very bad case, to Dr. Littledale." Quite recently the last-named doctor let the cat out of the bag, by incautiously alluding, in the *Church Times*, to the number of clergy who annually resort to him for the quieting of their doubts. Doubting is as much the Anglican instinct as faith is the Catholic one. God leads into truth, the one by faith, the other through doubt.

"Now, if men feel a dread upon entering upon the question, it is a strong proof, a very strong proof indeed, that they ought to enter upon it. More light is given, not to those who neglect weak light, but to those who follow up what they have; who receive dim lights, as it were, with hospitality, and entertain them till they are clearer. Plato tells us of heathens who were writhed with agony on their

death-beds by those fables of men in hell, which, up to that time, they had laughed at. And surely the same may be the fate of those Protestants who refuse to go by evidence, because it is not so plain as they would wish, who say with the Jews of old: 'How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.' It is plain that it is possible the Church may be right, and they wrong; and it is also plain that it is possible for any one of those we are alluding to, to die to-night. They have a duty toward possibilities in either case. If it is possible they may die to-night, they are bound to live in readiness for death; for, if it is possible they may be damned for dying out of the Church, it is a duty to face the question, however dreadful the consequences of so doing may at present appear to them. If they can only see that it is possible that they may come to such a dreadful end, they are bound to examine the matter thoroughly. Only let them reflect, in making the decision, what a fearful risk they run of being biassed in favor of their own damnation, by wealth, station, influence, relations dead or living, or *by idolatry to the system they have so long tried to force into a Catholic attitude*—and that without the least prospect of success in the eyes of any one but those of their fellow-idolaters. . . . The apostles nowhere speak of the Jews as else than very guilty for rejecting the evidence put before them; nor would we be thought to speak otherwise of those, as a body, who now reject the evidence of Christianity in its one legitimate form." (*Dublin Review*, vol. xxi, p. 334.)

A highly esteemed writer in the *London Tablet* has observed:—

"We feel it difficult to believe that any one Anglican feels the sort of confidence that the Anglican Communion is a real Catholic Church which is felt by every member of the real Catholic Church, with regard to the communion of which he is a member. If he did, we should not see him watching for 'signs of life' in his own Church; hanging over it like Lear putting a mirror to the lips of Cordelia to assure himself whether or not the breath of life is in her.

The practical confidence, either of a learned Catholic theologian or of a poor peasant, in the Church of which Leo XIII is the earthly head, is as different as possible. We have met Anglicans by scores who hope, more or less confidently, that their 'church' may be Catholic, who are trying to persuade themselves that it is, who try to satisfy themselves by making the most of every difficulty or objection which they think lies in the way of their joining what they call the Roman Catholic Church, hoping to satisfy themselves in this way that they have no alternative, and must stay where they are.

"We earnestly entreat every Anglican reader to ask himself whether we have not described his own state. And if we have, then surely it follows that the state in which he is, is one of *practical doubt*. What assail him are not by any means mere scruples, to be resisted as good men resist temptations to impure thoughts; no, they are grave practical doubts whether he is doing the will of God by remaining in the communion to which he belongs. And if so, then, by the consent of all spiritual guides, that is not a state in which he can, without serious danger to his own soul, rest contented. He ought at once to bring the matter to the best and most trying tests in his power, and to satisfy himself either that these doubts are unfounded, or else that he must submit to some church against which they do not apply."

Doubts haunt an Anglican Ritualist up to the very bed of death. He receives the last sacraments in a state of conscious doubt as to whether he is in the true Church. This is to me a terrible thing, like unto going before the Judge of all with a lie in our right hand. How many poor dying Anglicans ask in vain for the services of a Catholic priest! Helpless on the bed of sickness, they are surrounded by Protestant friends, and

watched by the most bigoted of all Protestant ministers, a Ritualistic priest. They say that this was poor Keble's end : he asked in vain, " Let me see Newman." During his and his wife's last illness, his vicarage was guarded by a clerical sentinel. One, too, was there who, in such a case, would have no scruple in making his own the now famous saying attributed to Dr. Pusey : " I will take the responsibility of your soul before the judgment-seat of God."

That poor Keble lived in an atmosphere of doubt is sufficiently clear from his writings, and from the periodical threats he was in the habit of publishing, of secession under certain contingencies. What really happened at Hursley Vicarage as he lay a-dying, God's day will alone reveal. " I am sure," he wrote to Coleridge, " I ought quite to share in your feeling that it is not for those to be judging between different churches, who have made such ill-use as I for one have of present helps to holiness. And with this thought I suppose I should content myself as a layman, as far as controversy is concerned ; but it keeps coming unpleasantly before me, that this is hardly consistent with a priest's office, and especially when, as sometimes happens, I am asked for advice. Then, indeed, I have had to think of the blind leading the blind ; and yet I suppose I am not really uncomfortable : I eat, drink, and sleep, as if nothing was the matter."

But to return to the question of the unity of the Church:—

“A further characteristic is constituted by the indissoluble union between the Holy Ghost and the mystical body. . . . The union of the Holy Ghost with the Church is not conditional but absolute, depending upon no finite will, but upon the divine will alone, and therefore indissoluble to all eternity. . . . There never will come a time when that body will cease to be; and therefore there will never come a time when the Holy Ghost will cease to be united to it. . . . The divine unions, namely : first, of the head with the members; next, of the members with each other; and, lastly, of the Holy Ghost with the body, will be eternal. . . . But that which shall be eternal is indissoluble also in time—the union, that is, of the Spirit with the body as a whole. Individuals may fall from it as multitudes have fallen; provinces, nations, particular churches, may fall from it; but the body still remains, its unity undivided, its life indefectible. . . . The line of faith, hope, and charity, is never dissolved. The threefold cord cannot be broken, and the ever-blessed Trinity always inhabits his tabernacle upon earth—the souls of the elect, who ‘are builded together into an habitation of God in the Spirit.’ (Eph. ii, 22.) The union, therefore, of the Spirit with the body can never be dissolved. It is a divine act, analogous to the hypostatic union, whereby the two natures of God and man are eternally united in one person. So the mystical body, the head and the members, constitute one mystical person, and the Holy Ghost, inhabiting that body, and diffusing his created grace throughout it, animates it, just as the soul quickens the body of a man. . . . What the Church was in the beginning, it is now and ever shall be in all the plenitude of its divine endowments; because the union between the body and soul is indissoluble, and all the operations of the Spirit in the body are perpetual and absolute.” (Cardinal Manning, “Temporal Mission of the Holy Ghost,” chap. i, p. 72.)

Let us contrast this unity of God's Church with that of the Anglican :—

“ A vivid picture of the way in which ‘ those Christians love one another,’ is supplied by the correspondent who describes for the *Daily News* the proceedings of the Church Congress at Leeds. These appear to have been characterized by a liveliness becoming neither clergymen nor gentlemen. We read of one statement being received with boisterous shouts of ‘ Oh ! oh ! ’ and another produced ‘ cheers and counter cheers, which caused a complete cessation of the proceedings, until the Right Rev. President interfered in the interests of order.’ Then there were other statements which were ‘ accepted with delight by one side, and derided by the other,’ one of them coming from a clerical gentleman, who was ‘ hissed and howled at, told to sit down, and threatened with being turned out.’ A Mr. Cooper had the imprudence to mention the fact that he was a member of the Protestant Reformed Church of England, whereupon the Bishop of Winchester rose to order, and a ‘ terrific hubbub ensued; there were shouts of “ Chair, Chair,” and “ Go on,” and several persons peremptorily ordered Dr. Wilberforce to sit down, but after an interval of wildness the chairman claimed a hearing for him.’ His remarks were, however, received with ‘ uproar,’ and when Mr. Cooper was allowed to proceed he was equally unfortunate, for ‘ the Leeds Town-Hall became simply a bear-garden. Scores of clergymen bawled and gesticulated in various parts of the room, and the president, hard as he tried, could neither check nor direct the hurricane.’ It is satisfactory to find that shortly after this the meeting was brought to a close, but it is rather amusing to note that the concluding performance was the singing of ‘ Jerusalem the Golden.’ If the clergy who assisted at the Church Congress are allowed to go on in Jerusalem the Golden as they did at Leeds, it will scarcely be a pleasant place for people who incline to a quiet life.”

And again to quote Lord Macaulay on Gladstone :—

“But when he goes on to tell us that this unity is the characteristic of the Church of England, that she is one in body and in spirit, we are compelled to differ from him widely. The apostolical succession she may or may not have. But unity she most certainly has not, and never has had. It is matter of perfect notoriety that her formularies are framed in such a manner as to admit to her highest offices men who differ from each other more widely than a very High Churchman differs from a Catholic, or a very Low Churchman from a Presbyterian; and that the general leaning of the church, with respect to some important questions, has been sometimes one way and sometimes another. Take, for example, the questions agitated between the Calvinists and the Armenians. Do we find in the Church of England, with respect to those questions, that unity which is essential to truth? Was it ever found in the church? Is it not certain that, at the end of the sixteenth century, the rulers of the church held doctrines as Calvinistic as ever were held by any Cameronian, and not only held them, but persecuted every body who did not hold them? And is it not equally certain that the rulers of the church have, in very recent times, considered Calvinism as a disqualification for high preferment, if not for holy orders? Look at the questions which Archbishop Whitgift propounded to Barret,—questions framed in the very spirit of William Huntington, S.S.* And then look at the eighty-seven questions which Bishop Marsh, within our own memory, propounded to candidates for ordination. We should be loath to say that either of these celebrated prelates had intruded himself into a church whose doctrines he abhorred.”

* One question was, Whether God had from eternity reprobated certain; and why? The answer which contented the archbishop was, “*Affirmative, et quia voluit.*”

Here you will feel inclined, I fear, to rush at me and give me a shake, or otherwise forcibly remind me that you have invented a theory of *invisible* sacramental unity. Conscious that there is no visible unity of the Holy Spirit, and that the bond of peace was snapped in twain (according to you) a thousand years ago, you insinuatingly introduce a theory expressly invented to meet this awkward difficulty. Your theory, however, is just fifteen hundred years too late. Evidently you do not know, and you will, therefore, bear with me when I explain, that the Arians, after their condemnation at the Council of Nice, propounded your identical theory, maintaining that *visible unity* with the Apostolic See was not necessary. It was to meet this heresy that the Council of Constantinople added to the Nicene Creed the word "one," and instead of, "I believe in the Holy Catholic Apostolic Church," changed it to, "I believe *one* Holy Catholic Apostolic Church." Remember, then, that by the word "*one*" the Creed means *visible unity*. It must, to say the least, be embarrassing to a simple mind to hear a man profess at God's altar a solemn belief in the essential unity of the Church, and to hear him immediately afterward lamenting from his pulpit that the Church is not united, but "divided into three hostile camps." Surely it would be more consistent and truthful to profess at the altar without scruple: I believe in a divided church.

Permit me to call attention to a remarkable feature in each of your conferences. They always seem to open with Catholic promises never destined to ripen into fulfilment. You start off in the true Catholic tone, but after a few pages you plunge over head and ears into contradiction, and all again is Protestant confusion. This is remarkably apparent in your endeavor to build up a theory of a one-church. Your illustrations and examples are all Catholic; the conclusions you draw from them are all Protestant. For example, the Church, as you rightly state, is a monarchy, and not a republic or a democracy (p. 98). But when we ask, Who, then, is the monarch? you reply, Jesus Christ. Now, we know that the Church is one both in earth and heaven,—triumphant in heaven, militant on earth. When we wish to describe the Church from this point of view, we call it invisible, and over this invisible Church Jesus Christ is the invisible head. But if the Church on earth is a visible monarchy, it needs a visible monarch. England is a monarchy, and if you were asked who is the monarch of England, and you answered, “Jesus Christ,” your answer would, let us hope, be true; but it could not fail to be comical, because overreaching the limits of inquiry.

Again, the visible Church, being militant, is an army, and must needs have a general. Troops require captains, captains necessitate superiors,

and no living man ever heard of an army marshalled under a combined captaincy.

Again, the Church is a family (p. 147). When we ask you who is the father of this family, "the master of the house," you have no satisfactory answer to give us.

Once again, the visible Church is "constituted by Christ into one great apostolic diocese extended throughout the earth, over which not one apostle, but the whole body of the apostles, had spiritual authority given them" (p. 227). This language leaves nothing to be desired. It is exactly the Roman Catholic position. When I first read this passage, I heaved a sigh of relief. Dawn, I thought, is breaking at last. I was mistaken. Your conclusion, as before, is entirely unwarranted by the premises. "So then, say you, the government of the Church is not papal, but episcopal?" Here is the old semi-Presbyterian and semi-Anglican heresy, which confounds episcopacy with apostleship. A bishop is not an apostle, although every apostle is or becomes a bishop. A simple bishop can only exercise a limited jurisdiction. The jurisdiction of an apostle is, on the contrary, without limit; its province is the whole world. If the Church, then, is an apostolic diocese, it must have as its head a person or college with universal jurisdiction. Christ our Lord left on earth an apostolic power with universal spiritual jurisdiction. This power was

vested in twelve men; it was eventually extended to fourteen, for reasons sufficiently obvious. This apostolate ordained bishops (pastors as they practically were) to feed and overlook the separate portions of Christ's flock. The apostolate was inherited by the successors of St. Peter alone; hence Rome became, as she has ever since been called *par excellence*, the Apostolic See. The successors of St. Peter always exercised, as they exercise to-day, the plenitude of apostolic power. They became the fathers (*papa* or *pope*) of the one Christian family, the spiritual monarchs of the kingdom of God on earth, the generals of God's army—in one word, the Vicars of Jesus Christ. Hence, the words papal and apostolic have become synonymous; they mean precisely the same thing.

Long familiarity with Anglican phraseology seems to have generated a notion in your mind that Christianity teaches that there is a threefold ministry. In one place you break out somewhat furiously against "the virtual effort of Rome to create a fourth order in the ministry" (p. 190), as if this involved distinct anti-Scriptural revolution. But this threefold ministry is simply the peculiar theology of the Episcopal Church.

Episcopalians began the Protestant revolt under the inspiration of Henry VIII; they separated themselves from the apostolate: We will have neither pope nor apostolic see. Christ is our pope.

Presbyterians went a step further: We want no episcopate. Christ is our bishop.

Congregationalists went a step further: We want no priests. Christ is our priest.

Quakers want no ministry at all. Such is the graduation of Protestantism. The attack on the head descends through the members until the whole scheme of the Christian ministry is destroyed. Your real position comes to this: "I believe in a holy Catholic Episcopal Church." But this is not the Church of the Nicene Creed. That Church is not only holy and Catholic, but it is also One and Apostolic. Even supposing you have a true episcopate—*e. g.*, real Timothys and Tituses—where is your apostle—your Pēter, James or John? We nowhere read in the word of God, or in the history of the Church, that the apostolic authority was handed over to the episcopate, combined or otherwise.

"God hath set in the Church, *first*, apostles," said St. Paul. Who among you, either twelve or one, ventures to say: "I have authority over the whole world, over kings and all governments both ecclesiastical and civil, with divine right to go where I please and establish my spiritual kingdom"? In your hierarchy exists no such power. This is the prerogative only of an apostle. There is only one man living who claims and who exercises this power, and who, as Vicar of Christ, has no rival: he is the universal father,

and you are his recalcitrant son, and "it is hard for you to kick against the goad."

On page 189, you complain that, "instead of being first among equals, he claims to hold the same relative attitude to all bishops that any bishop holds to his priests." We must have a little patience, dear Doctor. St. Peter was, indeed, "first among equals:" *primus inter pares*: but who were his equals? His equals were not bishops, but his own fellow-apostles. Bishops were his children. Thus, St. Paul addresses the bishops as his sons. The Holy Scripture contains three charges of this apostle to his sons in the faith. Leo XIII exercises to-day this same sweet apostolic fatherdom which he has inherited from Peter and the apostles. This is the Catholic Apostolic Faith; the other is the teaching of the Protestant Episcopal Church. It will, perhaps, help to clear up the confusion in your mind on this subject, to explain the theological truism, that the pope unites in his own person the priesthood, the episcopate, and the apostleship. *As priest*, he has no greater power than any other priest; *as bishop*, he has no greater inherent power than any other bishop; *as apostle*, he is *solus*, and therefore supreme.

For fear you should think that I am making out a case, suffer me once again to shelter myself beneath the wing of Cardinal Manning: "Every bishop is, in virtue of his office, a doctor

or teacher of the faith. It matters not how large or how small his diocese may be, whether it be in the Catholic unity or *in partibus infidelium*, whether he have a flock under his jurisdiction or not,—the bishop of the least see, in this, is equal to the greatest. He has been constituted a guardian of the faith by a divine commission, and his testimony as a witness is not greater or less in weight, because the city over which he rules is greater or less in magnitude. It is the same in all. St. Jerome says that, in this, all bishops are equal, and that the episcopate of the Bishop of Rome is no greater than that of the Bishop of Eugubium." ("True Story," p. 24.) But, my dear Dr. Ewer, have you in your church a true valid episcopate?

CHAPTER VII.

ANGLICAN ORDERS.

THE Church of Scotland calls itself *Presbyterian*, yet it certainly has not a valid order of presbyters; the Anglican Church calls itself *Episcopalian*, but it does not therefore follow that it possesses validly ordained bishops. The Church of Rome has denied, from the beginning, the validity of Anglican ordinations. You are angry with the Church for doing this; you more than hint that it is a "*foul impeachment*" (p. 148). A little calm reflection will show you that this is unfair. Any unprejudiced mind will see at a glance how gladly the Roman Church would indorse Anglican ordinations, if only she could. If, tomorrow, the Roman Church were to pronounce Anglican orders valid, at least from three to four thousand of the Anglican clergy, with their wives and children, would at once join the Roman Communion. England would the more speedily be once again reconciled to the Apostolic See. Sooner or later, such a reconciliation must of course be consummated. England, with her great love of authority, reverence for tradition, devotion to the word of God, and personal love of our Lord, will surely in the end return to the unity of

the Church. These are the sentiments of Cardinal Manning: "The people of England did not reject the Catholic faith. A thousand times I have said it, for in my soul I believe it, that Englishmen never rejected the Catholic faith—they were robbed of it. They were robbed of it by force. They rose up to defend it in arms, but they were beaten down."* (Cardinal Manning.) It would be an impossible thing to account for the loss of faith in England, even taking tyranny into account, if we did not know that the invention of printing and of Protestantism were contemporaneous. While Catholic literature flourished in Catholic countries, it was entirely proscribed in unfortunate Great Britain. The Protestant translation of the Bible, the Book of Common Prayer, the obscene book of Homilies, and Protestant works of controversy innumerable, formed the religious printed matter of which alone the English people could avail themselves. The works of the Protestant reformers were, indeed, answered by Catholic divines, but these answers were not allowed to be printed or published in England. For the most part they were printed in Belgium, and their introduction into England was forbidden under the severest penalties. Thus the poor people were deceived, they heard but one side; and, in the course of two

* *See Appendix E.*

or three generations, this satanic scheme had done its work. So careful were the reformers to banish Catholic literature, that not only were new publications prohibited, but a royal commission was issued to destroy all Catholic books however valuable, and however ancient. For instance, Archbishop Cranmer charged all his cathedral authorities, and the clergy and churchwardens of every parish in his diocese, "to bring in and deliver . . . all antiphoners, missals . . . and ordinals after the use of Sarum, Lincoln, York, or any other private use, and all books of Service . . . that you take the same books into your hands or into the hands of your deputy, and them so deface and abolish, that they never after may serve either to any such use as they were provided for, or be at any time a let" (hindrance) "to that godly and uniform order, which by common consent is now set forth." Since the passing of the Catholic Emancipation bill, Catholic literature has slowly but surely been gaining ground, and its growth has witnessed the return to Catholic unity of a large average of the reading and thinking portion of the English population.* This is why Ritualists especially feel such instinctive dread of Roman Catholic literature. Nothing is so frightening to a Ritualistic clergyman as the knowledge

* See *Appendix F.*

that one of his devotees is studying a Roman book. Why this fear, especially in these days when people are expected to look at a question from every point of view? Do you think that a Catholic priest would get into such a state of turmoil if he found an intelligent, well-educated member of his flock perusing a work of Protestant controversy, unless, indeed, it were filthy, dirty and demoralizing, as unfortunately such books usually are? Does not the Catholic Church challenge and court inquiry? Is she not the mother and patron of art, science, and literature? Has it not become a proverb in the Old Country, that an Irish applewoman is a better theologian than a Protestant bishop? Have you not heard of the good old Irish cook, who congratulated her Protestant Episcopal "lord" because (God help him!) "he would be saved after all through his inconsavable ignorance"? But this is a digression. The Church, if she only could, would be ready enough (and she certainly would be wise enough) to accept Anglican orders as valid.

The subject of Anglican ordinations is, indeed, a *quæstio vexata*—"the sore place in the Anglican system," as it is called. "Loud outcries upon every little touch are great signs that the place is very sore," wrote a controversialist in the beginning of the last century. To enter upon this question is to enter a labyrinth of lies, forgeries, blasphemies, and impurities. For it is impossible

to disconnect the subject from the men with whom it is concerned. One rises up from the study of their works with profound dismay, wondering in one's self like David, "Are *all* men liars?" The historian Alison, speaking of Napoleon's merits as an author, remarks: "There is an *extraordinary peculiarity* in Napoleon's writings. This is his entire disregard for truth when it interferes with his preconceived ideas, and the unblushing, or perhaps it should be said, the unconscious effrontery with which he continued the most mendacious statements after their falsehood had been demonstrated, not only to others, but to himself." ("History of Europe," vol. iii, p. 628.) I cannot help thinking that, had Alison turned his attention to English Protestant controversy, he would not have thought mendacity so *extraordinary a peculiarity*. Men who dared to alter, interpolate, and mistranslate God's holy word, in order to make it prove their own heresies, were capable of anything. There is hardly a text relating to the controversies on the question of "the sacrifice" of the Mass, the primacy of Peter, celibacy, etc., but has been tampered with. (A list of them will be found by consulting *Appendix G*.)

To begin with: Anglicans, when defending their orders, invariably adopt a sharp little trick. They pretend that the *only* ground of objection which the Catholics bring forward, is what is called the "Nag's-Head fable." According to

the fable, Archbishop Parker was profanely consecrated by the ex-Abbot Barlow in a tavern called the Nag's Head, which, from its proximity to Bow Church and Old St. Paul's, was much frequented by the clergy. The Anglican story, on the contrary, narrates that Parker was reverently consecrated according to the form in King Edward's Prayer-Book, and that the consecration took place in Lambeth Chapel. If, then, urges the Anglican, the Nag's-Head fable can be proved false, the Roman objections will fall to the ground. But the fable is a patent historical fiction, *ergo*, Anglican orders are valid. Let me here then state, once and for all, that the truth or falsity of the Nag's-Head fable does not affect the controversy in the slightest degree. Dr. Lingard, Canon Tierney, Canon Estcourt, Canon Raynal, and nearly all modern writers on this question, reject the fable as untrue. What it concerns the Catholic Church to know is, whether the consecrator, Barlow, was himself a consecrated bishop, and, secondly, whether the form of ordination in Edward's Prayer-Book is a valid form. Not the slightest evidence exists that Barlow himself was consecrated: on this ground, therefore, the validity of Anglican ordinations is *doubtful*. The form of ordination in Edward's book has been, from the beginning, condemned by the Church, and on this ground Anglican ordinations are *invalid, null, and void*. "Apart from all

historical questions," wrote Cardinal Wiseman, "I am firmly convinced that Anglican ordinations are absolutely invalid."

Whether Parker was consecrated this way or that, cannot cause the slightest difference, because Anglican orders were rejected by the Church prior to the Parker consecration. Moreover, there is no sure evidence, as we have said, that Barlow was ever himself consecrated. He, as well as Parker, did not believe in the necessity of consecration. There is no record or registration or written evidence, of any kind, to prove his consecration. Dr. Lingard leans to the opinion that, as he exercised episcopal functions, he must have been a bishop: to use his own words, "No record of his consecration was known to exist. Though searches were repeatedly made in every likely repository, no traces of it could be found; nor, I believe, has any allusion or reference to it been discovered to the present day in any ancient writer or document. Still, the absence of proof is no proof of non-consecration." (Lingard, vol. vi, note *DD*, *Appendix*.) Now, of course, this is a matter upon which it is possible to form an opinion, but quite impossible to make an act of faith; *e.g.*, one would hardly like to say, "I believe in God and in the holy Catholic Church, and that Mr. Barlow was a bishop:"—

“It is, however, now finally admitted that there is no evidence whatever of the consecration of Barlow. It is quite true that, in the case of a man of higher character, that is to say, of respectable character, it might have been safely assumed that his publicly exercising the functions of a bishop was sufficient evidence that he had received consecration.

“But it is impossible to give Barlow credit for anything. We must not forget how much three hundred years and more of established heresy in this country have hardened the hearts and blunted the intellectual intelligence of Englishmen. But, in 1535-6, such a person as Barlow was viewed by Christians, that is to say, the immense majority of the inhabitants of England, with dismay. ‘H. P. L.’ says: ‘Certainly Barlow said, with unpardonable irreverence, that a layman should be as good a bishop as himself, and the best in England, if the king chose to make him a bishop; but this very speech implied that he himself was not a layman, but, on the contrary, duly consecrated.’ I draw exactly the opposite conclusion. ‘H. P. L.’ entirely avoids the force and deep significance of Barlow’s statement. To accuse Barlow only of irreverence—I do not see the value of the expletive ‘unpardonable’—is like giving a thief in charge for stealing an apple, when he has broken into your house, murdered several of its inmates, and carried off property of great value. Barlow said what I am now going to quote. It is in the collection of Records at the end of Jeremy Collier’s *Ecclesiastical History*, vol. ii, London, 1714. The number in the Records is XLIX. It is the ‘Resolutions of several bishops and divines upon some questions concerning the sacraments.’ The ninth question was, ‘Whether the apostles, lacking a higher power as in not having a Christian king among them, made bishops by that necessity, or by authority given them by God.’

“Barlow, who was now called Bishop of St. David’s, says that, ‘because they lacked a Christian prince, by that necessity they ordained other bishops.’

“The eleventh question was, ‘Whether a bishop hath

authority to make a priest by the Scripture, or not. And whether any other, but only a bishop, may make a priest.' From Barlow we get these replies: 'To the former part of the question the Bishop of St. David's doth answer, that bishops have no authority to make priests without they be authorized of the Christian princes. To the second part the answer of the Bishop of St. David's is, that laymen have otherwhiles made priests.'

"The twelfth question is, 'Whether in the New Testament be required any consecration of bishop and priest, or only appointing to the office be sufficient.' Then we get the answer:—

"'In the twelfth question where it is asked, "Whether in the New Testament be required any consecration of a bishop, or only appointing to the office be sufficient," the Bishop of St. David's saith that only the appointing.'

"These statements of Barlow point to two conclusions. The first is, that they are exactly such as a man would make who had never received consecration, and wished to justify its absence. Coupling the fact of absence of any date of Barlow's consecration with these statements, I come to the conclusion that he was not consecrated. And, to speak in the most favorable manner, it is quite certain that, without public recantation of those anti-Christian opinions, which was never made, no theologian would have considered it safe to intrust ordinations to his hands." ("Protestant Orders," p. 19.)

The following is the candid testimony of the Rev. Mr. Stephens, Protestant Rector of Cherrington, in the last century:—

"It is a wonderful thing by what chance of Providence it happened that Barlow's consecration, who was the principal actor in this, should nowhere appear, nor any positive proof of it be found in more than four-score years since it was first questioned by all the search that could be made by so many learned, curious, and industrious

persons: as, Mr. Mason employed by the archbishop, and all the assistants he had in his time, whose book was printed in 1613, and again, with additions, in 1625 and 1638; Bishop Bramhall and all the assistance he could procure in his time, about the year 1657; Dr. Burnet, encouraged by the parliament, 1679, and all the helps and many assistants he had; and the indefatigable Mr. Wharton, who had corrected and discovered so many faults, oversights, and mistakes in others before him; besides many others, that ever he was consecrated at all. . . . And it is like enough that he might concur with Cranmer in slight thoughts of such a formality, for it seems that, whatever was his learning, his virtue was so little, and the offence that he and Scory had given by their behavior, so great . . . that Elizabeth would be crowned by neither of them, though she could hardly get any other to do it."

Another fact, very damaging to the supposed consecration of Barlow, is that the royal commission, authorizing him to consecrate Parker, contained a *dispensation* from the queen: "By her royal and supreme authority supplying in him and his coadjutors whatever might be wanting, *conditione, facultate* and *statu*."

Conditione refers to their legal position; *facultate*, to their spiritual jurisdiction; *statu*, to the ecclesiastical state. This, on the face of it, looks most suspicious.

We have seen that Dr. Lingard favors the view that Barlow was consecrated somehow. Since Dr. Lingard's death, however, access has been permitted to the "state paper office," and among many important documents brought to light, there is one which, taken together with

other evidence, would seem to set the matter at rest. I will quote Canon Estcourt, to whose research we are, in this case, indebted :—

“It struck the writer as worth while to examine the original document which was printed by Mason as the restitution to Barlow of the temporalities of St. David’s, taken (as he states) ‘out of the Rolls Chapel in Chancery.’ It is printed from Mason, under that title, by Dr. Elrington and Dr. Lee, though Mr. Haddon has accurately noticed that it is not in the usual form. Mason’s reference designates the Patent Rolls ; but after a most careful search no such document could be found enrolled upon them. Its non-appearance on those rolls of course stimulated curiosity to find it, and, after further search, it was found on the Memoranda Rolls of the Remembrancer of the Lord Treasurer of the Exchequer. As these latter rolls belong to the Exchequer and not to the Chancery, and were not kept in the Rolls Chapel, Mason has given a wrong reference to the record.

“An error in the reference would have been of little consequence, if it had given a correct description of the document, or if he had printed it so as to show its real nature and operation, instead of passing it off as the restitution usually made to a bishop after consecration, and printing only so much as would not betray the deception he was practising.

“So far from being the restitution in its usual form, it is a grant of the custody of temporalities on account of the vacancy of the see, but with the extraordinary addition of, ‘to hold to him and his assigns during his life.’ So far from giving any evidence of his consecration, it rather implies the probability that he had not been consecrated, and that he was made and entitled bishop without consecration. And the enrolment was made in the office of the Exchequer, as if the matter were purely secular, instead of on the Patent Rolls in Chancery.” (Canon Estcourt’s “Questions of Anglican Ordinations,” p. 71.

“However,” writes Dr. Lingard, “there still remained the very important question, whether the Lambeth rite was of itself sufficient to constitute a Christian bishop; for the reader is not to suppose that the consecration of Dr. Parker was celebrated according to the form in which Episcopal consecrations are performed at the present time. In Edward’s reign, Archbishop Cranmer had ‘*devised*’ an ordinal in conformity to his own Calvinistic notions respecting the episcopal character. It seems, however, not to have harmonized perfectly with the notions which Barlow and his coadjutors had acquired from their foreign masters. Placing their hands upon his head, they admonished him thus: ‘Remember that thou stir up the grace of God which is in thee, by imposition of hands, for God hath not given us the spirit of fear, but of power, of love, and of soberness.’ How, it was asked, could this monition make a bishop? It bore no immediate connection with the episcopal character. It designated none of the peculiar duties incumbent on a bishop. It was as fit a form for the ordination of a parish clerk, as of the spiritual ruler of a diocese. Parliament, in the 8th of Elizabeth, ordered that the ordinal devised under Edward VI should be observed, which ordinal, continued in force till the convocation of 1662, made the following alteration: ‘Receive the Holy Ghost for the office and work of a bishop,’ etc.

“This addition was manifestly a great improvement; *but to have been of real use, it ought to have been introduced at the same time with the line of prelates to whom it applied.* By Charles II it was approved, and, at his recommendation, was established by parliament as the legal form of ordaining bishops in the Church of England.” (Lingard, vol. vi, p. 329.)

To myself personally, one of the greatest of all practical proofs is the act of parliament which was passed in the eighth year of Queen Elizabeth’s reign. The whole nation was laughing at the pretended new Protestant bishops. To set the matter at rest, an act was passed, in 1565, to decree “that all acts and things heretofore had, made or done by any person or persons, in or about any *consecration*, confirmation, or investing of any person or persons elected to the office or dignity of any archbishop or bishop within this realm, or within any other the queen’s majesty’s dominions or countries, by virtue of the queen’s majesty’s letters-patent or commission, since the beginning of her majesty’s reign, be and shall be, *by the authority of this present parliament*, declared, judged, and deemed, at and from every of the several times of the doing thereof, good and perfect to all respects and purposes; *any matter or thing that can or may be objected to the contrary thereof in any wise notwithstanding.*”

It is generally supposed by Anglicans that

the question of Anglican ordinations has never been juridically examined by the authorities at Rome. "The validity of English orders," writes Canon Liddon, "has never been thoroughly investigated at Rome. The question was practically decided, in the sixteenth century, by persons who were altogether too violent to listen to argument." This is a mistake. Resting on this mistake, some modern writers have had the temerity to state that the orders of the new Anglican clergy were acknowledged to be valid in Queen Mary's reign. This also is quite contrary to fact. Queen Mary's letters-patent still exist, directing that the newly-made clergy be either deprived or reordained. This was accordingly done. Later on, Cardinal Pole, acting as papal legate, arrived in England with a bull of Pope Julius III. This bull granted him faculties for dealing with the English clergy. Among those who have ventured to make the temerarious statement quoted above, is the notorious Dr. Lee. In support of his case, Dr. Lee quotes Queen Mary's letters-patent, but is careful to suppress the particular clause which stigmatizes King Edward's clergy as "*nunquam ordinati*:" "never ordained." Canon Raynal addressed to Dr. Lee, nine years ago, a letter of remonstrance, which still remains unanswered. Permit me to quote somewhat at length this valuable letter:—

“REVEREND SIR:

“The question of Anglican orders has been brought prominently before the public in your work entitled, ‘The Validity of the Holy Orders of the Church of England.’ This point, so long controverted, has in your opinion been now unquestionably established. It is not my intention to examine the many liturgical, and the few theological, reasons, that have led you to this conclusion. My purpose is to offer you a few suggestions on certain historical and biographical statements contained in your pages.

“In a chapter on ‘The Roman Catholic Testimonies to the Validity of Anglican Orders,’ you speak thus: ‘In the reign of Queen Mary, those clergy who had actively sided with the innovating school during her half-brother’s reign, were certainly not reordained, but were formally confirmed in their orders—and this, though they had received them by the revised form of Edward VI.’

“Again you say: ‘In the breve of Pope Julius III to Cardinal Pole, Archbishop of Canterbury, dated March 8th, 1554, as well as in the commissions consequently issued by his eminence to the dean and chapter of his cathedral church, as likewise to the several English bishops, the latter are ordered to confirm the clergy in their respective orders; no distinction whatever being made between those who had been ordered by the ancient rite and by the revised ordinal. This may be seen from the exact words of the pope’s breve.

“‘Pope Julius III, in his bull to Cardinal Pole, orders the legate to confirm all the clergy in their respective orders; no distinction whatever being made between those who had been ordained by the ancient rite and by the revised ordinal. This,’ you add, ‘may be seen from the exact terms of the pope’s bull.’

“Pope Julius informs Pole that power is granted him to subdelegate his authority, and that these faculties may be used in regard even of holy orders that had been evilly, or unduly, or never, received: *‘Omnibus et singulis prædictis . . . facultatibus . . . etiam circa ordines quos nunquam*

aut male susceperunt, et munus consecrationis quod iis ab aliis episcopis vel archiepiscopis etiam hæreticis et schismaticis, aut alias minus rite et non servata forma ecclesiæ consueta impensum fuit . . . per te ipsum vel alios, ad id a te pro tempore deputatis, libere uti.'

"Tournely, the once famous Doctor of the Sorbonne, has culled from 'these exact words of the Pontiff' certain terms that classify the holy orders of the schismatical clergy of England.

"These terms are—I. '*Rite et legitime;*' 2, '*male;*' 3, '*minus rite;*' 4, '*nunquam.*'

"In order to understand the true force of these expressions, we must bear in mind the history of the schism, and the heretical notions then held by many on the very subject of the sacrament of order.

"The English Church had been separated from the Apostolic See for the space of twenty years only, and many of the clergy must have received their holy orders before the separation had taken place. These ecclesiastics would, therefore, be regarded as ordained, '*rite et legitime.*' On repentance and satisfaction they would be absolved, and then confirmed in the office they held in the church.

"Difficulties would begin to arise with those who had been ordained during the thirteen schismatical years of Henry's reign, for such were '*male ordinati*' and needed a special dispensation. The accession of the youthful Edward, and the triumph of the Calvinistic party, only tended to complicate the evil. It is true that the ancient rite was obligatory in law till March, 1549, but it is no less true that its ceremonies and holy form were blasphemed and ridiculed by those who then stood foremost in the ranks of the clergy. The delivery of the instruments, the sacred anointings, and the spiritual powers bestowed in the sacramental form of holy order, were rejected and despised by the Reformers. It is not a mere conjecture, therefore, to say that, during the two first years of Edward VI, many must either have avoided ordination altogether, or have been guilty of such omissions in the sacred rite as

rendered their orders wanting in integrity. Hence they would be considered as, '*male et minus rite ordinati*.' The publication and legal enforcement of the revised ordinal, in 1549, created a new and more pronounced difficulty. This ordinal totally changed the rites of ordination and episcopal consecration, and their sacramental forms had been altered to suit the peculiar views of its framers. Neither the Holy See nor the legate could have closed their eyes to such an unparalleled innovation. The forms, if altered in their substance, would be held null and void. All those ordained according to them would, in very deed, be '*nunquam ordinati*.' Could such phantom priests be recognized and confirmed? Would they not need reordination? Why, then, do you assert so confidently that the exact terms of the Pontiff draw no distinction whatsoever between the holy orders that had been received during the twenty years of the schism?

"These distinctions not only existed in the papal bull, but were also practically enforced by the cardinal legate and the bishops who acted as his sub-delegates.

"You say that Pole ordered his cathedral chapter and several bishops to confirm all the schismatical clergy in their respective orders, no distinction whatever being made as to the rite used at ordination.

"In juxtaposition with your statement I shall place that of Collier, the Church of England's great historian. That writer tells us that the legate granted a commission to the dean and chapter of Canterbury for reconciling the clergy and laity of that province. 'The instrument,' he says, 'extends to the absolving of all persons who repent their miscarriages, and desire to be restored from all heresies, schism, apostasies, from all excommunications, suspensions, and other ecclesiastical censures: and more particularly the clergy who had received orders from any schismatical or heretical bishops, officiated in virtue of that character, and complied with any unallowed ceremonies and forms of prayer, are absolved, provided the form and intention of the church was not omitted in their ordination.'

“These words prove that the legate did not acknowledge the validity of holy orders conferred during the schism, without carefully investigating the rite that had been used, and the intention of those who were concerned in the ordination. And if these important words do not especially refer to the revised ordinal, I am, indeed, at a loss to know why they should have been inserted at all.

“In a note to page 244, you highly disapprove of their conduct toward those you choose to style their ‘episcopal opponents.’ They appear, you think, to have manifestly exceeded their powers in rejecting, as null and void, the orders of certain ecclesiastics, upon whom they passed a sentence of degradation. You imply that their decisions are not to be accepted as evidence of the general practice of the Marian bishops; because all the other prelates invariably conformed to the injunctions of the papal bull and to the legate’s instructions, by accepting without distinction all orders conferred during the schism.

“The authority you give for this assertion is the queen’s letter to Bishop Bonner and the fifteenth of its accompanying articles.

“Unfortunately your eye has fallen merely upon the closing words of that fifteenth article. In full, it is as follows: ‘15. Item touching such persons as were heretofore promoted to any orders, after the new sort and fashion of orders, considering they were not ordered in very deed, the bishop of the diocese, finding otherwise sufficiency and ability in these men, may supply that thing which wanted in them before, and then, according to his discretion, admit them to minister.’

“The words you have omitted allude in a special manner to ‘the new sort and fashion of orders,’ and expressly state that such as these ‘were not ordered in very deed.’ ‘The thing wanted in them’ could not be supplied without *reordination*.”

Dr. Lee’s work has been long considered the most complete and exhaustive yet attempted on

the Anglican side. The recent eccentric proceedings of this gentleman, however, afford a somewhat comical illustration of the valuation he himself sets upon his book. It has but just come to the knowledge of the public that a secret Ritualistic society has been established in England for promoting the corporate reunion of the Anglican Church with the Apostolic See. This society holds that Anglican orders are so helplessly invalid that corporate reunion with Rome is hopeless while they so continue. Accordingly, Dr. Lee has purchased the aid of some schismatical bishop. By this individual he and others have been rebaptized, reconfirmed, reordained deacons and priests, and, *mirabile dictu*, consecrated bishops.* The constitutions of the society require that all laymen submit to rebaptism, and

* These men issued an address to the world at large, on September 8, 1877. The address begins, "In the name," etc.: "Thomas, by the favor of God, Rector of the Order of Corporate Reunion and Pro-Provincial of Canterbury; Joseph, by the favor of God, Provincial of York, in the Kingdom of England; and Laurence, by the favor of God, Provincial of Caerleon, in the principality of Wales, with the provosts and members of the synod of the order, to the faithful in Christ Jesus, health and benediction in the Lord." The document proceeds to assert that the existing bishops have, by their conduct, forfeited all claims to canonical obedience; and that Thomas, Joseph and Laurence intend to supplant them, representing "three distinct and independent lines of a new episcopal succession." The document is signed by "Adrian de Helte, Notary Apostolic." The names, of course, and titles, are each and all fictitious. (See Appleton's *Annual Cyclopædia*, 1877, p. 21.)

all clergymen to rebaptism and to reordination. This is the most recent, most sacrilegious, and, I may add, most disgusting, development of the dishonesty of extreme Ritualism. I must also add, although you already know it, that Dr. Lee is still vicar of the Protestant parish of All Saints, Lambeth. However, enough of this person. We will proceed in our investigation as to what was from the first the judgment of the Roman Church on the new Protestant ordination service. Very early in the reign of Elizabeth "*a process*" was appointed by Pope St. Pius V, to take evidence in Rome on religious affairs in England. In a declaratory sentence annexed to this process, it is affirmed that "the queen by her own authority had conferred bishoprics, benefices, and other dignities, on schismatics and heretics *not being clerics.*" This denial of even the clerical state to the new Protestant episcopate is certainly proof sufficient of the utter invalidity of Protestant ordinations. But the Church has gone further in investigation. The question was submitted to the Sacred Congregation, in 1704, on the occasion of the conversion of the Protestant Bishop of Galloway. The answer of the Sacred Congregation was, that Anglican orders are "*illegitimate and null.*" The following is a copy of the decree:—

"Johannes Clemens Gordon, Scotus, fuit ordinatus et constitutus in episcopum vel potius pseudo-episcopum secundum ritus Anglicanos, anno Domini 1688, die 19

mense Septembris in ecclesia cathedrali Glascoensi in Scotia, presentibus pseudo-archiepiscopo et tribus pseudo-episcopis. Actio sic fere peragebatur. Primo fiebant preces secundum liturgiam Anglicanam. Secundo habebatur concio ad populum de dignitate et officio episcopi. Tertio, supradicto Johanne genibus provoluto, omnes supradicti pseudo-episcopi imposuerunt manus capiti et humeris, dicendo: Accipe Spiritum Sanctum et memento ut suscites gratiam quæ in te est per manuum impositionem, non enim accepimus Spiritum timoris sed virtutis, dilectionis et sobrietatis. Quarto, peractis pauculis precibus pro gratiarum actione, terminata fuit actio.

“Feria quinta die 17 Aprilis, 1704.

“Fuit congregatio S. O. (*Sacri Officii*) in palatio Apostolico apud S. Petrum coram Ilmo D.N.D. Clemente divina providentia Papa XI, ac Emis et Rmis DD. S.R.E. cardinalibus Carpines, Mariscotto et generalibus inquisitoribus præsentibus R.P.D. Casone assessore V. gerente, P. Generali Ord. Prædicatorum, Molines, S. Rotæ decano, P. Mro. S. Palatii, etc., et fiscali S. O. consultoribus, meque notario, proposita fuit loco casus instantia a SSmo ad S. O. remissa Johannis Clementis Gordon natione Scoti nunc Romæ ad fidem conversi exponen: quod episcopatus gradum in patria obtinuit ritu hæreticorum utcumque consecratus fuit: cum autem hujusmodi consecrationem opinetur nullam ob rationes quas exprimet, supplicat declarari hujusmodi ordinationem esse illegitimam et nullam atque secum ut ordines sacros catholico ritu suscipere queat dispensare. SSmus auditis votis Cmorum decrevit quod prædictus Johannes Clemens Gordon ex integro ad omnes ordines etiam sacros et presbyteratus promoveatur et quatenus non fuerit jam sacramento Confirmationis munitus, confirmetur.

“Testor ego infrascriptus supremæ Sacræ Inquisitionis notarius qualiter in volumine de ordinibus sacris anni 1704 in archivio hujus S. Officii asservato invenitur Instantia cum Decreto ut supra. Datum ex S. O. hac die 2 Aprilis 1852. Angelus Argenti S. Romanæ et Unlis Inqis. Notarius.”

The unexceptional *practice* of the Church has been to reordain unconditionally all Anglican clergymen. The following, being the most recent pronouncement of the Sacred Congregation, will probably interest you.

Letter of Cardinal Patrizi to his Eminence the Cardinal Archbishop of Westminster.

“TO the LORD CARDINAL ARCHBISHOP OF WESTMINSTER.—
April 30, 1875.

“Most Eminent and Most Reverend Lord:—In your letter of the 24th of August of last year, your Eminence called attention to a question now discussed by several writers as to the meaning attached to a certain ‘decree,’ as it is termed, issued by the Supreme Congregation of the Holy Inquisition on the 10th of April, 1704, in a certain Abyssinian case, regarding the validity of ordination conferred by the words, ‘*Receive ye the Holy Ghost,*’ joined with imposition of hands; and (you mentioned) that it had given the Anglicans ground for asserting and boasting that, in future, Catholics could entertain no doubt of the validity of Anglican Orders. Wherefore, to remove all cause of anxiety and to defend the truth more securely, your Eminence requested a solution of the following doubt, namely: whether the doctrine, that imposition of hands joined to these words only, ‘*Receive ye the Holy Ghost,*’ suffices for the validity of the order of priesthood, was contained implicitly or explicitly in the above-named decree.

“On Wednesday, the 24th of the present month, it was decided by the Most Eminent Fathers, the Cardinals, who share with me the office of Inquisitor General, after a mature discussion of the question, that an answer must be returned *in the negative*. And one or two of the motives which guided them in this decision will suffice to convince your Eminence of the justice of this decree. For it is manifest from the Coptic rite, as given in their Pontifical

books, that the words, '*Receive ye the Holy Ghost,*' do not constitute the entire form; nor is the meaning of the document dating from 1704 (which document is not a decree of the Sacred Congregation, as appears from its archives) to be understood as implying more than this—that the ordination of a priest among the Copts, conferred by the laying-on of hands and the pronouncing of the form prescribed by their ancient rite, is to be considered valid; nor has the holy Supreme Congregation ever declared, explicitly or implicitly, that the imposition of hands, with no other words than '*Receive ye the Holy Ghost,*' suffices for the validity of the order of priesthood.

"With the consciousness of having complied with the duties of my office, it only remains for me to kiss, with all due reverence and humility, your Eminence's hand.

"Your Eminence's most humble and
"devoted servant,

(Signed)

"C. CARDINAL PATRIZI.

"Rome, April 30th, 1875."

It will not be out of place to put here, in black and white, the words of the form of ordination as they existed in the English Protestant Church for the first one hundred and thirty years of its existence:—

For a deacon: "Take thou authority to execute the office of a deacon in the Church of God."

For a priest: "Receive the Holy Ghost, whose sins you forgive, etc."

For a bishop: "Take the Holy Ghost, and remember that thou stir up the grace of God," etc.

I copied these quite recently from an ancient Service Book in Wells Cathedral. I made a note

of them at the time, thinking they might come in useful, as indeed they have proved. I beg you to notice that the essential words, "priest" and "bishop," are conspicuous for their absence. It was a hundred and thirty years before this hopeless omission was rectified. In Charles II's time, when these words were reintroduced, there was certainly not even one solitary real bishop or priest in the Anglican Communion. Hopelessly invalid as was the Protestant form for making bishops, the form for ordaining priests was and is infinitely worse. Our Lord Jesus Christ ordained his twelve disciples to the sacred priesthood the night before he suffered. He made them what Protestants disparagingly called in the days of Parker, "massing priests:" "We want no mummish massing." ("Homily on the Sacrament.") The form and manner of his ordination was as follows:—He delivered to them his sacramental body and blood, and said to them: "Offer this in commemoration of me." In every valid ordination to the priesthood, there must be either this form used, or, at the least, an equivalent; but in the Anglican ordination, not only the names, but also the very notion and memory of Mass, sacrifice and altar, were deliberately expunged. Nothing can be clearer than the words of the Anglican Homily already quoted. The homilies were written by the compilers of that very ordination service: they, at

least, must have known what were their own intentions. To give them their due, they spoke sufficiently plainly: "We must then take heed lest of the memory the Lord's supper be made *a sacrifice*. . . . Let us therefore so travail to understand the Lord's supper, that we be no cause of idolatry, of no dumb Massing. . . . Herein thou needest no other man's help, no other sacrifice or oblation, *no sacrificing priest, no Mass.*" This, to ordinary intelligences, when taken together with that article of religion which teaches that "the sacrifices of Masses, in which it was commonly said the priest doth offer up Christ . . . are blasphemous fables and dangerous deceits," affords sufficient evidence that the new ordination service was not intended to make sacrificing priests to offer Mass for the dead and the living.

It was maintained by the late Bishop Forbes that the use of the plural in Article 31 was not meant to apply to "the sacrifice of the Mass" itself, because Catholic theologians never used the term, "sacrifices of Masses." Bishop Forbes was, however, mistaken. The term was employed so far back as the Council of Florence, *totidem verbis*. Its common use among Catholics is universal.

This exclusion of the idea of sacrificial priesthood from the Protestant ordination service is sufficient to invalidate the whole rite. As for the notion that Anglican bishops have uniformly

intended to confer a sacrificial priesthood on those whom they ordained, it is, on the face of it, paradoxical. It is precisely what as a rule they did *not intend* to do.

Perhaps it will help to clear away some of the mists with which the question is obscured, if we proceed to the investigation of the judgment of the Anglican Church itself, and that of its choice divines, on the question of episcopal orders. In the first place, I say very distinctly that, up to the year 1662—*i. e.*, during a period of one hundred and thirty years—dating from the consecration of Archbishop Cranmer, and continuing through the career of seven of his Protestant archiepiscopal successors, the Church of England did not teach, either by its living voice, or in its articles of religion, its canons, its homilies, its prayer-book, or in any other authorized document, the doctrine of the *necessity* of apostolic succession.

Permit me to say again, that I may make it plain, that no Protestant Archbishop of Canterbury, nor any of the divines in the Church of England from Cranmer to Bramhall, 1533–1663, taught the doctrine of episcopacy, *with respect to its absolute indispensable necessity*, as it was and is taught in the Catholic Church. I will first quote an extract from Lord Macaulay, and then take the Archbishops of Canterbury and contemporary divines in order, one by one:—

“The founders of the Anglican Church had retained episcopacy as an ancient, a decent, and a convenient ecclesiastical polity, but had not declared that form of church government to be of divine institution. We have already seen how low an estimate Cranmer had formed of the office of a bishop. In the reign of Elizabeth, Jewel, Cooper, Whitgift, and other eminent doctors, defended prelacy as innocent, as useful, as what the state might lawfully establish, as what, when established by the state, was entitled to the respect of every citizen. But they never denied that a Christian community without a bishop might be a true church. On the contrary, they regarded the Protestants of the Continent as of the same household of faith with themselves. Englishmen in England were indeed bound to acknowledge the authority of the bishop, as they were bound to acknowledge the authority of the sheriff or of the coroner; but the obligation was purely local. An English churchman, nay, even an English prelate, if he went to Holland, conformed without scruple to the established religion of Holland. Abroad, the ambassadors of Elizabeth and James went in state to the very worship which Elizabeth and James persecuted at home, and carefully abstained from decorating their private chapels Anglican-fashion, lest scandal be given to weaker brethren. In 1603 the convocation of the province of Canterbury solemnly recognized the Church of Scotland,—a church in which episcopal control and episcopal ordination were then unknown, as a branch of the holy Catholic Church of Christ. It was even held that Presbyterian ministers were entitled to place and voice in ecumenical councils. When the State General of the United Provinces convoked at Dort a synod of doctors not episcopally ordained, an English bishop and an English dean, commissioned by the head of the English Church, sat with those doctors, preached to them, and voted with them on the gravest questions of theology. One of these commissioners was Joseph Hall, then Dean of Worcester, and afterward Bishop of Norwich. In his life of himself, he

says : 'My unworthiness was named for one of the assistants of that honorable, grave and reverend meeting.' To High Churchmen this humility will seem not a little out of place, —nay, many English benefices were held by divines who had been admitted to the ministry in the Calvinistic form used on the Continent ; nor was reordination by a bishop in such cases then thought necessary or even lawful.

"But a new race of divines was already rising in the Church of England. In their view, the episcopal office was essential to the welfare of a Christian society, and to the efficacy of some of the most solemn ordinances of religion." (Macaulay, "History of England," pp. 74-76.)

CRANMER.—Cranmer was consecrated Archbishop of Canterbury, in 1533, under the following immoral circumstances : "With the royal approbation he called four witnesses and a notary into the chapter-house of St. Stephen's at Westminster, and in their presence declared that, by the oath of obedience to the pope, which for the sake of form he should be obliged to take, he did not intend to bind himself. . . . From the chapter-house, attended by the same persons, he proceeded to the steps of the high altar, declared in their presence that he adhered to the protestation which he had already read in their hearing, and then took the pontifical oath. The consecration followed ; after which, having again reminded the same individuals of his previous protest, he took the oath a second time, and received the pallium from the hands of the papal delegates." (Lingard, vol. iv.)

In 1535, Thomas Cromwell, a *layman*, was ap-

pointed "the royal vicegerent, vicar-general and principal commissary, with all the spiritual authority belonging to the king as head of the church." (31st Statute of Henry VIII.) Accordingly, "in 1540 Cromwell announced the appointment of two committees of prelates and theologians to compose a new code of doctrine and ceremonies. Certain questions had been proposed to each person separately, and their answers were collated and laid before the king." I cull the following from the answers of Cranmer:—"As in the appointment of civil officers some ceremonies are to be used, so in that of bishops and priests ceremonies are to be used, not of necessity, but for good order and seemly fashion. . . . He who is appointed bishop or priest needeth no consecration by the Scripture; for election or appointing thereto is sufficient." (Lingard, "*History of England*," vol. v, p. 79.)

BARLOW.—The opinions of this "scoundrel," according to Dr. Littledale, and "miserable apostate," according to Baring Gould, have already appeared in these pages. Barlow consecrated

PARKER.—"Both Parker and Jewel maintained the doctrine that election and appointment is sufficient to confer the priesthood or episcopate without ordination or consecration; so that a bishop-elect can exercise the functions of a bishop validly, though not lawfully; and thus

that holy order is not essential for the validity of sacraments, but only a matter of ecclesiastical regulation and propriety. This was the Lutheran doctrine, and agrees with the opinion previously expressed by Cranmer and Barlow." (Canon Estcourt, p. 82.)

GRINDAL.—Barlow consecrated Parker. Grindal succeeded Parker as Archbishop of Canterbury. His opinions are clearly shown in an official document still existing, which authorized a Scotch Presbyterian minister "to preach and administer the sacraments in any part of the province of Canterbury." This minister was John Morrison, ordained by the general synod of county Lothian.

JEWEL.—Jewel was a cotemporary of Parker, and Bishop of Salisbury. He is called the apologist of the Church of England. "Jewel's Apology" is a standard work. It was answered by Dr. Harding in a book called, "A Confutation of Mr. Jewel's Lies." Then followed a closely contested controversy. The dispute is most interesting, because Harding and Jewel had both been ordained together according to the Anglican rite. Harding afterward repented, and, as a Catholic, was reordained in Belgium; he was made Canon of Salisbury in Mary's reign. Ordained together, they afterward became, one a Protestant bishop, and the other a Catholic canon, of the same cathedral church, and their

arguments about Anglican orders are extremely pertinent to the present inquiry.

Writes Harding: "Truly, touching your dignity, what account soever you make of yourself, I take you but for Mr. Jewel, B. D., sometime parson of Sunningwell, and that is the greatest degree that ever I knew you called unto. A bishop you are not, I am right sure; neither can all the kings and queens in the world, nor all the parliaments of England, by any their own only power and authority, make you a lawful and a true bishop. . . . In very deed this much I confess that, in case you were a bishop, though an unworthy bishop, yea, a wicked bishop, yet, for the dignity of that vocation and *for the order's sake*, I should, I would, reverence you accordingly."

Again: "Whatsoever ye mean by your minister and by that office, this we are assured of, that, in your new church, bishops, priests, deacons, subdeacons, or any other inferior orders, ye have none. In saying this, we speak not of our apostates who remain in the order which they received from the Catholic Church, and, being excommunicated, may not administer the sacraments. For, whereas, after the doctrine of your new gospel, like the forerunners of Antichrist, ye have abandoned the external sacrifice and priesthood of the New Testament, and have not in your sect consecrated bishops, and therefore, being without priests made with lawful laying-on of hands,

as Scripture requireth, all holy orders being given by bishops only,—how can you say that any among you can lawfully minister, or that ye have any lawful ministers at all?"

Now, what do you suppose Jewel answered to all this plainness of speech? Did he avow that he had been rightly ordained as the registers could testify? Oh, dear me, no! "Here hath Mr. Harding taken some pains. He thought that, if he could by any color make the world believe that we have neither bishops, priests, or deacons . . . and, indeed, if it were certain that the religion and truth of God passeth evermore orderly by succession and none otherwise, *then were succession, whereof he hath told us so long a tale, a very good, substantial argument.*" After this, losing all patience, he proceeds to ridicule the idea of apostolic succession, and to this end perverts the words of Scripture, and even the sayings of our blessed Lord. I will print in italics the perversions I allude to: "Christ saith: *By order of succession* the Scribes and Pharisees sit in Moses' seat." (Jewel forgot to finish the quotation: "All, therefore, that they command, that observe and do.") Annas and Caiphas were as real bishops, touching succession, as Moses and Aaron. "Of succession, St. Paul saith: 'I know that after my departure ravening wolves shall enter in *and succeed me*, and out of your own selves there shall *by succession* spring up men speaking perversely.'"

“The Pharisees said: ‘As for Christ, we know not whence he came, nor what he can show *for his succession.*’” (Jewel, of course, was a Christ with nothing to show for his succession.) “By succession in the Church of Rome sit the Scribes and Pharisees.” “St. Paul saith, faith cometh *not by succession* but by hearing, and hearing cometh *not of legacy or inheritance from bishop to bishop*, but by the word of God.” “Christ saith: ‘Desolation shall sit *by succession* in the holy place, and Antichrist shall press into the room of Christ.’” “It is not sufficient to claim succession of place, it behooveth us rather to have regard to succession of doctrine.” “Tertullian saith: ‘We *being laymen*, are we not priests? Yea, and be there but three together, and though they be laymen, yet is there a church, for every man liveth of his own faith.’”

This last quotation is from a book which Tertullian wrote *against* the Church when he became a Montanist. Do please notice the admission: “We being laymen, are we not priests?”

But enough of this perjured person. Let us leave him at Paul’s cross, preaching with streams of hypocritical tears pouring down his cheeks: “O merciful God! who could think that there could be so much wilfulness in the heart of man? O Gregory! O Augustine! O Jerome! O Chrysostom! O Leo! O Paul! O Christ! if we are deceived, you are they that have deceived us!”

HOOKE is supposed to have been the savior of

Anglican orthodoxy. The judicious Hooker's Ecclesiastical Polity is a text-book which every candidate for the Anglican ministry is expected to have at his fingers' ends. "There may be sometimes very just and sufficient reason to allow ordination made without a bishop, when the exigence of necessity doth constrain to leave the usual way of the Church."

"Hooker, who was too judicious and prudent to expose the new hierarchy to a strain which it could not bear, thought it good policy to say: '*We are not simply without exception to urge a lineal descent from the apostles by a continued succession of bishops in every effectual ordination!*'"

"He knew that such a test would be as fatal to the new Church of England as to that of Zurich or Geneva. He even admitted '*the power of the church to take away the episcopal government, since it existed only by force of custom, and not by divine appointment.*'"

"He had the less difficulty in using such language, because, as he was soon to prove by his acts, he had no more belief in the necessity of episcopal ordination than Barlow himself. In that supreme hour when he was preparing his own soul for the final combat, he gave emphatic evidence of his secret and genuine convictions. Being about to appear before God, Hooker sent, not for an Anglican minister, but for his friend Saravia, who had never received, nor pretended to receive, episcopal ordination, and accepted from his unconsecrated hands those quasi-sacramental rites, which, according to Ritualistic views, Saravia had no power to dispense." ("My Clerical Friends," p. 21.)

Yet not long since the *Church Review* instanced the fact that Hooker "made a confession" to Saravia, as an illustration of the theory that confession is lawful in the Church of England.

The reviewer seems to have taken it for granted, that Saravia was in Anglican orders, because he held an Anglican living.

BANCROFT was third successor to Parker in the See of Canterbury. To quote Le Courayer :

“ In 1610, King James got three ministers from Scotland to be ordained by the Bishops of London, Ely, Rochester and Worcester. The Bishop of Ely (Andrewes) insisted to have these ministers ordained priests before they were consecrated, they not having received the order of priesthood from any bishop. But Bancroft, Archbishop of Canterbury, maintained that the ordination given by priests (*i. e.*, Presbyterian ministers) ought to be esteemed valid; for, otherwise, the greatest part of the Reformed churches would be found to want ministers; and that the episcopal powers did otherwise supply the other orders: for which he brought examples out of antiquity. All acquiesced in his opinion, and contented themselves in consecrating the new bishops without conferring the inferior orders upon them.” (See, also, Spotswood’s “ History of the Church of Scotland,” p. 514.)

I wish especially to call the attention of my American Episcopalian friends to this most astounding fact, which, as we shall presently see, greatly concerns them. The orders of the Protestant bishops in the United States are primarily derived from Scotland. Now, the three first Scotch Protestant bishops were no bishops at all; and all on whom they laid hands were neither bishops nor priests, but mere laymen like themselves.

The relation of these facts affords me a long-desired opportunity of making an apology to

Bishop Potter, of New York. On a certain occasion, when still an Anglican, I publicly charged Bishop Potter with inconsistency, because, at the opening of St. Thomas's Church, Fifth Avenue, he admitted to the communion a Presbyterian minister, and shook hands with him (at the time of the communion), before the whole congregation. Bishop Potter was merely following the example set him by Jewel, Hooker, Grindal, Bancroft, Hall, Andrewes and Cosin. These facts were unknown to me at the time. I hope, therefore, that the bishop will pardon my impertinent ignorance. Since Presbyterians had been made rectors and canons, and even bishops, of my own Church without reordination, I had certainly no right to object to the right hand of fellowship being outstretched to them by Dr. Potter.

WHITTAKER and FULKE: the former, head of St. John's College, Cambridge, in 1595; the latter, of Pembroke College, Cambridge, 1589.

The former is very precise in saying that, "providing their election be lawful, we do not concern ourselves about the ordination of our bishops. Where ordination cannot be had, the same persons that have authority to name bishops, have also authority to ordain them. Therefore, *since all the bishops of those times refused to ordain them*" (Parker, etc.), "*they were forced to seek ordination by some other means.*" This is conclusive enough, one would imagine for most persons.

Fulke writes: "You are highly deceived if (you think) we esteem your offices of bishops, priests and deacons, better than laymen. . . .With all our hearts we abhor, detest and spit at your stinking, greasy, anti-Christian orders." He is addressing Catholics.

ANDREWES is, of all the Protestant bishops, considered a model of saintliness:—

"Bishop Andrewes, who was master of six ancient and fifteen modern languages, notwithstanding the laborious duties of his office, yet devoted five hours a day to prayer. The manuscript of his '*Preces Privatæ*' was, after his death, discovered 'gloriously disfigured, and watered with his penitential tears.'"

So writes an Anglican admirer. His own biographer, Henry Isaacson, gives us some idea of his love of "*hospitality*:"—

"Was ever prince better entertained and in more magnificent, but orderly, manner as was his majesty at Farnham Castle, where, in the space of three days, Andrewes spent three thousand pounds to the extraordinary contentment of his majesty, and the admiration of all his followers? . . . I shall not need to speak of the extraordinary great hospitality he kept, and the large expense he was at, in entertainment of all sorts of people in Scotland, etc. In the oration pronounced at his funeral by Bishop Buckeridge, it was said of him as, in those days, a mark of unusual holiness: 'After he came to have an episcopal house with a chapel, he kept monthly communions inviolably, yea, though himself had received at the court the same month.'"

Ritualists have a special regard for Andrewes, founded, perhaps, on his love of ceremonial: *e. g.*, he used to burn incense in his chapel during the

reading of the first lesson. In the inventory of Andrewes' chapel furniture, now in the British Museum, among other things offensive to Puritans, was "a triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson."

When King James insisted on the consecration of the three Presbyterian ministers, Andrewes objected that they were not yet priests: "This scruple," writes Heylin, "was removed by Archbishop Bancroft alleging that there was no such necessity of receiving the order of priesthood." "This applauded to by the others," adds Spotswood, Andrewes (Ely) acquiesced, and the three bishops were consecrated:—

"Andrewes not only gave the Anglican sacrament to a Swiss Protestant, Isaac Casaubon, but related afterward, with impassioned and approving eloquence, that his friend died loudly professing with his latest breath the strictest tenets of the Calvinists of Geneva. And the whole Church of England, it may be said, associated itself with this curious performance of Andrewes. Six Anglican bishops attended Casaubon's funeral, and a monument was erected to his memory in Westminster Abbey. Why not? Why refuse such honors to a man who, though he had never received ordination, was made a prebendary (canon) of Westminster and Canterbury by that very Church of England which we are now invited to believe has never ceased to venerate the Christian priesthood and the majesty of apostolical succession?" ("My Clerical Friends," p. 24.)

Peter Du Moulin was a French Calvinist, and a friend of Andrewes; he was a Presbyterian minister. King James presented him, in 1615, to

a prebendal stall at Canterbury. Andrewes, in one of his Latin letters to him, writes to this effect: He would be blind who did not see that churches exist without episcopacy; he would be an iron man who denied them salvation. To try to bring your church more in accordance with the whole of antiquity, is not to condemn it.

Andrewes, being Bishop of Winchester, had jurisdiction over the Channel Islands, which, at that time, were served by French Presbyterian ministers licensed by the Bishops of Winchester.

COSIN was a thorough High Churchman, he even rivalled Laud in ritual excess. Soon after his ordination, he was made Canon of Durham. He was sequestered from his benefice by the House of Commons on account of his "Popish practices," among which he admitted: "officiating in a white satin cope—bowing to the altar—lighting candles at evening prayer—keeping in the vestry a particular knife used for the sole purpose of cutting the communion-bread—saying the prayer of consecration with his back to the people." At the rebellion he fled to Paris, and there formed a congregation of Anglican refugees. During his absence the historian Fuller published a book, in which he said of Cosin that "he neither joined the church of the French Protestants (Presbyterian Calvinists), nor kept any communion with the Papists." At this Cosin took offence, and published a vindication of himself:—

“I would that all the world should know it, I never refused to join with the Protestants. . . . Many of their people have frequented the public prayers with great reverence, *and I have delivered the holy communion to them.* Besides, I have been to pray and sing psalms with them, and to hear both the weekly and the Sunday sermons, whither two of my children also have daily repaired for that purpose with their governess. . . . By God’s blessing I have reduced some and preserved many others from communicating with the Papists, defending the truth of our own religion.”

His real opinions are still more evidently shown in a letter to Mr. Cordel, who scrupled to receive the communion from the French Calvinists:—

“First, I conceive that the power of ordination was restrained to bishops rather by apostolical practice and the perpetual custom and canons of the church, than by any *absolute precept* that either Christ or his apostles gave about it. . . . Therefore, if any minister so ordained (by the Presbyterian form) in these French churches came to incorporate himself in ours, and to receive a public charge or cure of souls among us in the Church of England, as I have known some of them to have done of late and can instance in many others before my time, our bishops did not reordain him, before they admitted him to his charge, as they would have done, if his former ordination in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received amongst us, and to subscribe the articles established. And I love not to be herein more wise or harder than our own church is; which, because it hath never publicly condemned and pronounced the ordinations of the other reformed churches to be void, I dare not take upon me to condemn. . . . Thirdly, if we renounce the French, we must, for the very same reason, renounce all the ministers of Germany: and then what will become of the Protestant party?”

After the Restoration, Cosin was made Bishop of Durham. He was one of the movers (in fact, the chief mover) in the revision of the ordinal, which, with the sanction of Charles II, was altered to its present more Catholic form.

LAUD, the martyr Archbishop of Canterbury. What was it that placed his neck upon the block? Simply his endeavors to enforce episcopacy in England and Scotland. Yet he did not believe in it as *de jure divino*. In the twelfth article of his trial he was accused of having "traitorously endeavored to cause division and discord between the Church of England and other reformed churches, and to that end had suppressed and abrogated the privileges and immunities which have been, by his majesty and his royal ancestors, granted to the French and Dutch churches in this kingdom."

Laud sheltered himself from this charge by replying, that he had licensed a book, written by Bishop Montague, in which it was allowed that "*none but a bishop could ordain except in case of necessity*:" therefore his (Laud's) saying, "no bishop, no church," could not apply to the reformed churches. He also pleaded that he had forbidden a Dominican monk (Santa Clara) to publish a book on the subject of ordination, because "I did not like the way which the Church of Rome went in the case of episcopacy."

Again, in the "History of his Troubles" (p. 141), he wrote:—

"In Sweden they retain both the thing and the name; and the governors of their churches are, and are called, bishops, and among the other Lutherans the thing is maintained, though not the name. For, instead of bishops, they are called superintendents, and, instead of archbishops, general superintendents. And yet, even here too, these names differ more in sound than in sense."

Could any denial of the necessity of apostolic succession be more complete? Notice how the churches of England and Sweden are placed on the same footing: equally enjoying "the name and the thing."

Again he wrote a letter to the Scotch Bishop of Dumblane, under the following circumstances, to which I implore my American friends to pay special attention. King James had tried unsuccessfully to legalize episcopacy in Scotland, and Laud, backed by Charles I, determined to make another attempt. The Scotch Book of Common Prayer was, however, not pleasing to him, and he therefore played upon King Charles' scrupulous conscience to get it altered to something more Catholic:—

"I have acquainted his majesty that the order of deacons is made but as a lay office, and, secondly, that, in the admission to priesthood, *the very essential words of ordination are left out*: at which his majesty was much troubled as he hath great cause, and hath commanded me to write that you are to admit *our* (Edward VI's) book of ordination, or else amend your own in these two gross oversights."

It is most curious that Laud should have admitted that the service was a farce, and yet made no provision for those who had been previously ordained by it, and who were therefore not priests, nor even deacons. Archbishop Laud was, however, not the only one who fell into this mistake. The Church of England, at the Restoration, altered its own ordination service, by authority of parliament, to its present more Catholic form. Although it had existed, for above one hundred and twenty years, in a form which both Rome and Greece have pronounced utterly invalid, yet no provision was made for the reordination of those who had been previously ordained by it.

In reference to the Scotch orders, a book was published by Hatchard, 1849, entitled, "Episcopacy in Scotland." The Anglican author admits that "whatever claim other bishops may have to a succession from the apostles, this succession is assuredly destroyed with respect to the bishops in Scotland" (page 188). Now, the orders of the Protestant Episcopal Church in the United Church are, primarily, directly derived from the Scotch episcopate; therefore we may conclude that "*whatever claim other bishops may have to a succession from the apostles, this succession is assuredly destroyed with respect to the Protestant bishops in the United States.*" It may, indeed, be urged that recourse was *afterward* had to the Anglican episcopate, but it must be remembered that no chain is stronger than its weakest link.

BRAMHALL.—Archbishop Bramhall was the first Episcopal writer who defended the validity of Anglican orders. His work is not a success. I have it open before me as I write. It is the "*Parker Society*" edition. The editor is bound to admit in a note that, in reference to the Nag's-Head history, "Bramhall had evidently not looked into the subject when he penned this sentence." For myself, he seems to flounder around like a drunken man, with abuses for every one he meets. Even those of his own communion (not High Churchmen) he stigmatizes as "poor bulrushes" and "a generation of vipers." The Nag's-Head story he considers "plain prittle prattle, and the shadow of an ass." He winds up by railing against the infallibility of the pope. This last I commend to the attention of those Anglicans who are so fond of talking of papal infallibility as the last new invention of the Jesuits: "Are they sure that the pope cannot err? No; they confess that the pope may err in private matters, but not as a pope *ex cathedra*. See what an infallibility this is! The pope is infallible as a pope, but not as a private man!" ("Protestant Ordinations Defended," p. 278.)

The archbishop's own opinion, when separated from all his thunder and lightning, simply amounts to this: "Invincible necessity is a dispensation from God himself, and doth in some cases suspend the execution of his own law, as we see in the

not circumcising the Israelites' children. How much more doth it dispense with the canons of the church!" (Vol. v, p. 254.) "But because I esteem them" (the Scotch and French Presbyterian) "churches not *completely* formed, do I therefore exclude them from all hope of salvation, or esteem them aliens and strangers from the commonwealth of Israel, or account them formal schismatics? No such thing. Should I condemn these as schismatics for want of episcopacy who want it out of invincible necessity?" (Vol. ii, p. 69.) One wonders, when one hears men talking of *invincible necessity*, that they should so forget our Lord's own invincible promise: "Lo, I am with you all days!" and "the gates of hell shall never prevail against you." It is ludicrous, under the circumstances, that Bramhall and others should take such pains to establish so "*unnecessary*" a fact as the validity of Anglican episcopacy. I fancy the secret is to be found in their hatred of Roman Catholic truths, and the consciousness that the reproaches of Catholics are not unmerited. Bramhall appears to have been perfectly conscious that Anglican orders rest on the theory that a priest can, in a case of necessity, consecrate a bishop. He even tries to show that this doctrine was one taught in the Roman schools, and, to prove his case, as usual commits a forgery: "Their schools do teach us, a priest may be the extraordinary minister of *priesthood*

and inferior orders by the delegation of the pope." He is pretending to quote St. Thomas Aquinas, but abstains from giving any reference, and for this reason: the words, "*priesthood and*," have no place in the original. St. Thomas writes: "A priest may be the extraordinary minister of the inferior orders" (subdiaconate, etc.). The reference is, however, supplied by the Oxford editor, Haddon, who is quoted in Dr. Liddon's tract as an authority. It is: "*Thom. Aquin. Summ.; p. iii, Qu. lxxii, Art. ii, ad Primum.*" So here is a double forgery: one by Bramhall, and the other by Haddon.

Can that be true which requires so many lies to establish it?

I think, then, that without vanity it may be taken for proven that, up to the year 1663, no Anglican divine taught the *necessity* of true episcopal ordination. It remains for us to consider the testimony of Anglican divines prior to the Tractarian movement of 1827. I think it will be fair to take the Oxford Convocation as a criterion of what was the generally received opinion of the Anglican clergy in 1706. The Oxford Convocation is composed of those members of the university who have taken their degree in the faculty of arts. In 1706, this learned assembly sent an address to the Protestant pastors of Geneva, couched in these terms: "It is most foreign to our charity to condemn with too rigid a censure those reformed

churches which, by the inevitable law of necessity, not of their own accord, have departed from the primitive form of episcopal government, as if they had not legitimate pastors or sacraments duly administered. The most celebrated of our theologians have always been far from forming such a judgment, for, when abroad, they have willingly communicated with you in *Sacris*.—Given at Oxford in full convocation of all the Doctors and Masters, Feb., 1706," etc. I am aware that, in the same century, several divines of note maintained the necessity of episcopal ordination; or rather they are supposed to have done so. Seeing, however, that the Church of England about this time passed twenty years of its existence under the headship of a Lutheran (George I), crowned, anointed and communicated by the Archbishop of Canterbury, their opinions, however orthodox in theory, were somewhat incompatible with existing facts. What the clergy as a body taught or believed in the times of the Third and Fourth Georges, may be very well left to the region of speculation. Certain it is that, in 1830, the bishops received with profound amazement the news that Oxford had published a tract in which it was maintained that they were hereditary successors of the apostles,

"I can confidently assert," writes one of the leaders of the Tractarian movement, "that the hardest trial to which my faith was ever exposed, was that of being asked to see

in the Anglican bishops the successors of the apostles. I have not a word to say against those prelates, many of whom were amiable and estimable men; but to look upon them in their collective character as the lineal descendants of St. Peter and St. Paul, was another matter altogether. It was not the seat in the House of Lords, for that might be an accident; nor the *cong d'elire*, for that might be an usurpation. Neither was it altogether the handsome equipage and the numerous retinue, the palace with its imposing exterior, or the castle with its princely domain, for these might, without much difficulty, be located in the Catholic system: they had their counterparts in Catholic countries, and some of them were even the heritage of Catholic times. But it was those characteristics of the institution which appeal rather to the imagination than to the reason, which made havoc of the illusion; the peculiar phenomena of the individuals, their families, and their establishments; the air of profound official serenity and dogged domesticity which floated around them,—these it was which, antecedently to all investigation, and as an almost insuperable preliminary prejudice to it, seemed to imply some fatal flaw in the apostolic pedigree, and to indicate some bar of illegitimacy athwart the royal escutcheon; nor did it seem any injustice to the persons in question to hesitate in attributing to them prerogatives which, for a long time at least, they appeared to be themselves as anxious to disclaim as others to force upon them. Those respectable men had been in the habit of regarding themselves but as dignified gentlemen; when, lo! they suddenly woke up to the consciousness that they were successors of the apostles. They looked around them and about them and within them: ‘*Miranturque novas frondes, et non sua poma.*’ Far from realizing the magnitude of the claim, they were at first so bewildered by its novelty as scarcely to be able to understand its nature.” (Canon Oakley’s “Historical Notes of the Tractarian Movement.”)

In 1842, the Archbishop of Canterbury made public his own sentiments, in a sermon preached

at the consecration of the Bishop of Chichester. This sermon by Dr. Hawkins, still head of Oriel College, Oxford, was "printed at *command* of his grace."

It pointed out that "the Church of England carefully abstains from asserting that the apostolical order which she preserved is *essential* to the being of a church. . . . Her statements concerning 'the church,' 'ministering in the congregation,' and 'the unworthiness of ministers,' are so framed and cautiously guarded, that they apply to any church, and the ministry of any church—nay, might even apply to congregations of Separatists, who had conscientious grounds for their separation. And this we are wont to ascribe, perhaps, to the great charity and moderation of the Church of England. Yet, would it really have deserved these excellent names, had the great and good men, to whom we owe her articles and her polity, been, indeed, convinced that her orders were essential to Christianity, and episcopacy necessary to the very efficacy of the blessed sacraments? Rather let us say that *they did not declare this doctrine, because they did not believe it to be true.* . . . This appears to be the true reason why the necessity of any apostolical succession cannot be maintained."

It is needless to say that the present occupants of the archiepiscopal sees of York and Canterbury are both firm upholders of the *non-necessity*

of episcopal orders. Several of their colleagues are still impervious to the charm of apostolicity, while it is to be expected that the few prelates who venture the reflection, "Am not I an apostle?" will sooner or later open their eyes to the fact that the only people who profess to regard them in that light are those very persons who never speak of them but to denounce them, turn them into ridicule, and vilify them in the most scurrilous manner: "The bishops are uniformly on the side of the *Times* newspaper, the crown lawyers, and the mob." (*Church News*, Feb. 10, 1869.) "As the bishops never go to confession themselves, setting up their opinion against those who do *is utterly monstrous, and the extreme of presumption.*" (*Church Review*, May 17, 1873.)

"It is time now that the bishops should declare plainly whether they intend to serve God or Mammon. They have paltered with all important questions long enough." (*Church Herald*, Feb. 5, 1873.) "The prelates appear to have been paralyzed, tongue-tied, or corrupted by fear of court disfavor. The two archbishops are ready to betray and corrupt the faith." (*Ibid.*)* "The bishops of the Church of England, having yielded

* "The Archbishop of Canterbury has been contented to remain to the present hour in entire ignorance of the laws, usages, and temper of the Church of England, and therefore it is impossible for the most charitable critic to give him credit for religious motives." (*Church Times*, June 12, 1874.)

up all canonical authority and jurisdiction in the spiritual order, can no longer interfere with *Us in Our work.*" (*London Reunion Magazine*, No. 1, 1878.) The capitals are given as in the original text.

You will remember, Dr. Ewer, that, some eight years ago, the Ritualistic clergy met together in your own study to consult about a certain "combined" episcopal utterance, at Baltimore, on the "real presence." It began, "We, by our episcopal authority, forbid," etc. After a somewhat noisy and incoherent discussion, one of the clerical brethren jumped up impatiently, inquiring to what purpose was all this discussion about "our bishops:" "Were we not all ordained on the tacit understanding to fight our bishops?" To which appeal you may, perhaps, remember that your humble servant expressed a very loud, though brief, negative.

But to return to the question of the episcopate in the Anglican Church. I must not forget the testimony of contemporaneous Catholic writers in and after Elizabeth's reign.

1. FATHER CAMPIAN, an English Jesuit and martyr for the faith, was in his youth a boon friend of Cheney, the Protestant Bishop of Gloucester. Cheney was suspected of Catholic tendencies;

"The bishops have betrayed their trust . . . no considerations of faith, honor, and duty, have the least weight with their lordships, when any personal questions intervene." (*Ibid.*)

in his belief about the Eucharist, he went as far as Luther. He was the author of the 28th Article of Religion. My New-York friends will remember an interesting letter of his in vindication of the 28th Article, which I once republished. Cheney, by his sermons, raised a complete tumult in Bristol, and on one occasion was suspended by Archbishop Parker for contumacy.

“Father Campian was one for whom everybody must have a particular esteem, and Catholics a singular veneration. His courage and learning were admired even by his adversaries. He had unfortunately been prevailed with to be made deacon by the new Protestant ordinal. By divine grace he soon recovered the fall, and *Paulus Bombinus*, in the elegant book of Father Campian’s life, relates that he ever spoke of this mistake with horror and detestation.” (*Clerophilus Alethes*, page 366.) Campian, in spite of, or, shall I not say, because of, his intimate love for Cheney, wrote to him plainly: “You usurp the false name of bishop against your conscience. If you die in your heresies, you will, in the rage and despair of hell, tear yourself with those hands with which you have given false orders to so many miserable young men.”

2. DR. HARDING’S opinions we have already cited; we will hear him once again: “What bishop laid his hands on you, Mr. Jewel? How, I pray you, was your archbishop himself (Parker)

consecrated? . . . What three bishops laid their hands on him? . . . Your metropolitan himself had no lawful consecration. . . . Bishops and priests ye have not in all your church, unless they be apostates and renegades once made priests with us." (Harding's "Detection," Book iv, p. 234.)

3. DR. BRISTOW.—In 1567 (eight years after Parker's consecration), Dr. Bristow, Fellow of Exeter College, Oxford, was reconciled to the Catholic Church. He and Campian (just mentioned) used to be called "the stars of the university." He published his motives for leaving the Church of England, and in the course of them he says: "In England the king, and, indeed, the queen gives her letters-patent to whomsoever she pleases; and from that hour they carry themselves for bishops, and begin to ordain ministers either by the sole authority of royal letters-patent, or by a *ridiculous consecration* administered by those who had themselves received no power to consecrate except from the queen."

4. DR. STAPLETON, professor of theology in the University of Douay, in his "*Promptuarium Catholicum*," 1588, twenty-nine years after Parker's consecration, writes: "There are to-day in England pseudo-bishops, who, having thrown the true bishops into prison, have succeeded to no one: but, on the authority of the queen, and she too a woman, have begun their orders from themselves,

receiving imposition of hands from no one, not even from the Germans or French or the pastors of any reformed church, as they call them."

5. SANTA CLARA.—In the time of Laud, a Catholic Italian monk came to England, and took a great interest in Anglican controversy. He wrote a clever book on the Thirty-nine Articles, which some have considered the "*father*" of the modern famous Tract 90. His name was Franciscus a Santa Clara. Archbishop Laud favored and befriended him, on account of which the good archbishop got into trouble. He is claimed, by Dr. Lee and others, as a believer in Anglican orders. So far, however, was this from fact, that he actually wrote an elaborate treatise against the validity of Anglican ordinations, and it will suffice for me to merely quote his conclusion:—

"All ordinations celebrated in a form different from the Catholic Church, with an intention sufficiently expressed of opposition to her sense, are invalid, according to the definitions of the general councils. Anglican ordinations are such. *Ergo*, they are invalid." It was probably through the influence of Santa Clara that Dr. Goffe, Archbishop Laud's chaplain, renounced Anglicanism, and was shortly afterward reordained a Catholic priest in Paris, whither he had to take refuge.

6. There was once a real live Catholic priest who wrote a defence of Anglican ordinations.

This was Le Courayer, a Frenchman. Unfortunately for Anglicans, his defence was built upon the un-Catholic doctrine that all that is necessary for valid ordination is "imposition of hands and prayer in general." This was virtually to deny the sacrament of orders. His book was first condemned by the French ecclesiastical authorities, subsequently it was placed on the *Index*, he himself was degraded from his priesthood, whereupon he was invited to England, and became the *protégé* of the Protestant archbishop. If Le Courayer *could have said* anything more confirmatory of Anglican orders other than the vague principle enunciated above, doubtless he would have done so.

Here I should like to make a short summary of facts relating to the *practice* of the Anglican Church in the matter of non-episcopal ordinations. They are extracted from a book already quoted, "Protestant Orders:"—

"1. The Act of Uniformity, of which the Anglican Ordinal is part, allows the crown a dispensing power in the case of foreign Presbyterian ministers. English Presbyterians may not, *but foreign Presbyterians may*, celebrate the Anglican communion service without having been re-ordained.

"2. The Church of Scotland was Presbyterian in 1604, and in that year the Church of England formally declared it to be part of the Catholic Church: a declaration in which every Anglican is bound to acquiesce under pain of excommunication. (See Canons 55 and 139.)

"3. The bishops sent to Scotland in 1610 were not re-

quired to reordain their Presbyterian clergy, nor did they do so.

“4. In or about 1623, Bishop Morton was asked by De Dominis to reordain a foreign Presbyterian minister, but refused to do so; assigning as his reason that such an act would be a scandalous innovation, no such thing ever having been done in the Reformed Church of England.

“5. In 1625, the Book of Common Prayer was imposed on the clergy of Jersey, who were then, as they have henceforth been, Presbyterians; but they were not reordained. Launcelot Andrews was their diocesan.

“6. In 1662, the same was done in Guernsey; but there was no reordination.

“Let me add an illustration of my first statement: In the November of 1662, an English Presbyterian was ejected from the rectory of Adisham, Kent, and a French Presbyterian instituted, without reordination, in his place.”

I have spoken above of the fact that, from the beginning of Anglicanism, the clergy of England were invariably reordained, if they wished to enter the priesthood in the Catholic Church.

Canon Estcourt gives a list of some of the most celebrated, who were reordained previous to the year 1704. It is extracted from the archives of the English College at Rome, Douay College, and other sources. It will be found on page 138 of his work.

I cannot feel satisfied without making some allusion to these holy men, who died glorious martyrs, simply because they were “*priests*” and “*said Mass.*” It will help to show us in what light the first authorities of the Anglican Church regarded priests and Mass.

You, dear Doctor, may elevate your host now with impunity ; no one will interfere, unless indeed the bishop —. Yet what can the bishop do? He exercises no actual authority : it is only theoretical.

But, on the accession of Queen Elizabeth, Oglethorp, Bishop of Carlisle, elevated the real Host, and under somewhat different circumstances. I quote from Lingard :—

“Preparing to say Mass in the royal chapel on Christmas-day, he received an order *not to elevate the Host in the royal presence*. He replied that his life was the queen’s, but his conscience was his own; on which, Elizabeth, immediately after the Gospel, retired with her attendants. He was thrown into prison, where, with four other bishops, he died of a contagious disease caught in the filthy place of confinement.” (Lingard’s “History of England.”)

So thoroughly was the Mass detested, that Archbishop Grindal issued an injunction forbidding his clergy to use, in the administration of the Lord’s supper, chalices which had aforetime been used in the Mass. “Cups and glasses” were the “communion vessels” in his days.

“They talk much,” wrote Bishop Jewel, “of an unbloody sacrifice. It is not theirs to offer. Queen Elizabeth shall offer it up unto God, even her unbloody hands and unbloody sword; an unbloody people and an unbloody government. This is an unbloody sacrifice. This sacrifice is acceptable to God.”

Thus wrote this impious blasphemer, while the Catholic bishops in England were pining to

death in Elizabeth's prisons, and "her unbloody sword" was hanging over the necks of one hundred and twenty-eight Catholic priests and sixty-three men and women. The first of these martyrs was Cuthbert Maine. It is a theory among Ritualists that the reformed clergy in the time of Elizabeth celebrated with all the old rites, and clad in the ancient vestments; that, in fact, the Mass was what it always had been, except in those *particular* changes specified in the rubrics of the Book of Common Prayer. Let the following account of the trial of poor Maine be compared with this theory:—

"My masters," began the Attorney-General, "I hope you remember how you have heard that this Cuthbert Maine is a *priest*, and there was found in his chamber an iron with which Papists used to make their gods, and a linen wherewith *they use to wipe their chalices*; which being true, it must needs follow that he hath *said Mass*."

The *priest* was accordingly condemned, and this was his sentence:—

"'Thou shalt be carried from hence unto the place from which thou camest, and from thence thou shalt be drawn unto the market-place of this town, where thou shalt be hanged until thou be half dead. . . . And thy bowels be taken out of thy body and before thy face being alive, shall be thrown into the fire, and then thy head shall be cut off and thy body divided into four parts, to be hanged up in such several places as the queen's majesty shall appoint; and so God have mercy on your soul:' which sentence thus pronounced, Cuthbert Maine, with a most mild and gladsome countenance, lifting up his eyes and hands

unto heaven, only said, 'God be thanked.'" ("Troubles of Our Catholic Forefathers," vol. ii.)

Suffer me to find another illustration from the time of Charles I, and during the almost supreme power of the High-Church Archbishop Laud :—

"William Ward, priest, was apprehended, indicted, and arraigned upon the statute for taking orders of priesthood by authority from the Church of Rome.

"The evidence brought against him was the said Mayo and two others, whose names I yet know not. Mayo himself testified that he was a Catholic, nineteen years passed, and at about that time he was at confession with Mr. Ward, and had absolution of him, and heard his Mass, and afterward received at his hands. It was demanded by Mr. Recorder what ornaments he had on. Mayo replied he had an alb, a stole, a maniple, a vestment, and such things as belong to a priest. Upon this evidence the jury found him guilty, and he was sentenced to be hanged, drawn, and quartered." ("Troubles of Our Catholic Forefathers.")

You can judge for yourself what ideas were associated with albs, chasubles, linens (purificators) and the very terms, "Mass" and "priest," even in such unexceptionable High-Church times as the days of Archbishop Laud; while, as to the elevation of the Host as it is practised now by Ritualists in spite of their prayer-book, we are reminded that, at his trial for Popish conspiracy, poor Laud was accused of "lifting up the bread and wine over his head to be seen and adored of the people, who are directed to kneel, that the priest's elevation and the people's adoration

might go together." "Good God!" remonstrated the archbishop, "whither tends this malice? It is utterly false! There is not a word of it in the rubrick, nor was there even one thought of it in myself, nor, do I verily believe, in any of the compilers of that (prayer) book." (Trial of Laud.—*See his Life.*)

Here I beg permission to make a short digression. I made my studies for the priesthood within the hallowed walls of the venerable English College at Rome established for missionary priests in the days of Queen Elizabeth.*

"The efficiency of this college is best proved by stating the edifying fact that, during the first fifty years of its foundation, during England's days of trial, it sent three hundred priests to England, one hundred of whom gloried in suffering for the faith, and forty shed their blood and died martyrs."

The Anglican State Church massacred them, simply because they were Catholic priests, and

* It is a matter of astonishment to me that no writer on the question of Anglican orders has ever, as far as I am aware, called attention to the fact that Dr. Allen (afterward cardinal), who may be called the founder of the English College at Rome, was himself an ex-Anglican clergyman. So that, in those very days, there was a member of the Sacred College who must have had a practical knowledge of the question of Anglican ordinations.

This is sufficient evidence of the absurdity of Canon Liddon's notion, that the cotemporary authorities at Rome did not understand the bearings of the controversy.

could not, therefore, acknowledge Anglicanism. The list of martyrs in England for Catholic faith, as far as it can be made out, and omitting the reigns of Henry and Edward VI, is as follows:—

ELIZABETH.—Eleven bishops (the lawful Catholic bishops of England when Elizabeth became queen), one abbot and thirteen priests, died in prison. One queen, one hundred and twenty-eight priests and sixty-three laymen (including women), were executed.

JAMES I.—Twenty-one priests and laymen banished in 1603; forty-seven priests banished in 1606; nineteen priests and seven laymen executed.

CHARLES I.—Twenty-two priests executed (twenty-one of them during the sway of Archbishop Laud), one layman.

CROMWELL.—Sixteen priests and two laymen executed.

CHARLES II.—One archbishop (Irish), seventeen priests and six laymen, executed.

One day a Jesuit father, when showing me over the *Collegio Romano*, directed my attention to an ancient portrait of an English Jesuit, whose life is in course of publication. His name I have forgotten. When awaiting death in his cell, he was much tormented by the English Protestant ministers, who wished to extract from him an admission that their orders were as good as his. To this he innocently replied: "If my orders are

the same as yours, why am I to be hanged for mine?"

The following specimen of a Catholic martyrdom in England will probably be read with interest. The martyr was a clerical convert:—

“The Reverend George Swallowell was a clergyman at Houghton-le-Spring, near Durham. He was a sincere Protestant; but after a while, going to visit a Catholic who was in prison for his religion, he was convinced by his arguments that the Catholic Church was the true Church. He then preached to the people from the pulpit, and told them that, being convinced of this, he could officiate there no longer. He was immediately taken up and sent to prison. He was kept there a year, and in those days prisons were dreadful places indeed. At the end of the year he was brought to trial, and condemned to die. When he heard this horrible sentence, his courage failed, and he promised to go to the Protestant Church, which was all that was needed to save his life and recover his liberty. But a priest, who stood by him at the bar, and who was condemned to death at the same time for being a Catholic priest, looked at him, and said, ‘George Swallowell, what hast thou done?’ At these words ‘he was struck with a great damp and confusion, and he begged rather to die than to leave the true Church. He was sentenced to be hung, drawn, and quartered, at Darlington. On the day of execution he was brought two miles to the place on foot, and then was put into a cart, where he lay on his back, with his hands and eyes up to heaven, and thus was drawn to the gallows. To terrify him the more, they set him by two great fires, the one made for burning his bowels, the other for boiling his quarters; and withal four ministers attended him, to strive to bring him over to their way of thinking; but he would not give ear to them, nor stay with them, but went presently to the ladder, and there fell down on his knees, and

continued for some time in prayer ; then making the sign of the cross, he went up the ladder, and having leave of the sheriff to speak, he said, ‘ I renounce all heresy,’ and spake some other words which were not well heard by the people, with which the sheriff, being offended, struck him with his rod, and told him that, if he had no more to say, he should go up farther, for the rope should be put about his neck. Which being done, Mr. Swallowell desired, if there were any Catholics there, they would say three Paters, three Aves, and the Creed for him; and so, making the sign of the cross upon himself, he was turned off the ladder. After he had hung a while they cut the rope and left him fall, and the hangman, who was but a boy, drew him along by the rope yet alive, and there dismembered and bowelled him, and cast his bowels into the fire. At the taking out of his heart, he lifted up his left hand to his head, which the hangman laid down again; and when the heart was cast into the fire, the same hand laid itself over the open body. The hangman then cut off his head, and held it up, saying, ‘ Behold the head of a traitor!’ His quarters, after they were boiled in the caldron, were buried in the baker’s dunghill. He suffered at Darlington, July 26, 1594.”

But it was not only “death” to be a Catholic priest, it was penal also to harbor or in any way assist one.

Mrs. Margaret Clitherow, a gentlewoman of Yorkshire, was “pressed to death,” in 1585, on the charge of “relieving and harboring priests.”

I extract the following from the account of her martyrdom:—

“The place of execution was the tollbooths, six or seven yards distant from the prison. There were present the two sheriffs of York, Frost the minister, Fox, Mr. Cheek with other of his men, four sergeants which had hired certain

beggars to do the murder, three or four men besides and four women. The martyr, coming to the place, kneeled her down and prayed to herself. The tormentors bade her pray with them, and they would pray with her. The martyr denied and said, 'I will not pray with you, nor shall you pray with me.' Then they willed her to pray for the queen's majesty. The martyr began in this order: First, in the hearing of them all, she prayed for 'the Catholic Church, then for the Pope's Holiness, cardinals and other fathers which have the charge of souls, then for the Christian princes in the world.' At which words the torturers interrupted her, and willed not to put her majesty among that company; yet the martyr proceeded in this order: 'And especially for Elizabeth, Queen of England, that God may turn her to the Catholic faith, and after this mortal life she may receive the blessed joys of heaven: for I wish as much joy to her majesty's soul as to mine own.'

"Then Fawcett commanded her to put off her apparel: 'For you must die naked,' said he, 'according as judgment was pronounced against you.' The martyr, with other women *on their knees*, requested him that she might die in her shift, and that, for the honor of womanhood, they would not see her naked; but they would not grant it. Then she requested that the women might unapparel her, and that they would turn their faces from her during that time. The women took off her clothes and put upon her the long linen habit. Then very quietly she laid her down upon the ground, her face covered with a handkerchief, the linen habit being placed over her as far as it would reach, all the rest of her body being naked. The door was laid upon her, her hands she joined toward her face. Then the sheriff said, 'Nay, you must have your hands bound.' The martyr put forth her hands still joined over the door. Then two sergeants parted them, and with the inkle strings bound them to two posts, so that her body and hands made a perfect cross. After this they laid weight upon her, which when she first felt, she said, 'Jesu! Jesu! Jesu! have mercy on me!' which were the last words

she was heard to speak. She was in dying about one quarter of an hour. A sharp stone, as much as a man's fist, was put under her back; upon her was laid to the quantity of seven or eight hundred weight at the least, which, breaking her ribs, caused them to burst forth out of the skin. This was at nine of the clock, and she continued in the press till three afternoon. Her little girl, Agnes, about twelve years of age, was at first committed to ward, because she would not betray her mother, and there extremely used, because that she would not go to the church; but when her mother was murdered, the heretics came to her and said that, unless she would go to the church and hear a sermon, her mother should be put to death. The child, thinking thereby to save her mother's life, went to a sermon. And thus they did deceive her." ("The Life and Death of Margaret Clitherow," pp. 190-196.)

It is somewhat exasperating to be told, after all this, that the church, whose hands are dyed with all this blood, is a Catholic Communion, acknowledging a sacrificial priesthood, Mass and altar.

It is time to ask if we can learn anything from the practice of the Anglican Church with regard to the Real Presence, which is intimately connected with the Catholic doctrine of the sacrifice of the Mass. The Articles and Homilies speak with no uncertain sound. The Black Rubric says, very uncompromisingly, that "the body of Christ is in heaven, *and not here.*" The communion service speaks of the consecrated elements as "these thy creatures of bread and wine." That branch of Episcopalianism, which calls itself the Irish Protestant Church, has just added to the

prayer-book a declaration intended to counteract all non-natural quibbling: "Whereas questions have been raised, and it hath been taught by some that, by virtue of consecration, there is, in or under the form of the elements, a presence of Christ or of Christ's flesh and blood, unto which adoration may or ought to be done, it is hereby declared that such teaching is not permitted in the Church of Ireland."*

Article 28 condemns transubstantiation, but, as the Ritualists maintain, only in a limited sense, not in that sense in which it is defined by the Council of Trent. (See Dr. Pusey's "*Eirenikon*.")

* Speaking of the Protestant Episcopal General Convention of 1871, *The Catholic World* remarks: "Now, for the advanced High Churchman, it is a sad fact that the bishops of their church have unqualifiedly condemned them. They have done this, first, in the canon which they passed and sent down to the House of Deputies, and, secondly, in the language of their pastoral, which is the accurate expression of their doctrine. We know that their words can be explained away, but we respectfully submit that this time the attempt to do so will be dishonesty. If these reverend fathers in God can speak at all, then they have spoken. We give their words, and pray they may fall upon the open ears of their children who bow down before them as 'apostles:' 'The doctrine which chiefly attempts to express itself by ritual, in questionable and dangerous ways, is connected with the Holy Eucharist. That doctrine is emphatically *a novelty in theology*. What is known as eucharistical adoration is undoubtedly inculcated and encouraged by that ritual of posture *lately* introduced among us, which finds no warrant in our "Office for the Administration of Holy Communion."' They then go on to say that whatever presence of Christ there may be, is such as does not allow him to be there worshipped, and that to adore the elements is 'an awful error.'" (January, 1872.)

To refute this, it is only necessary to inquire, Who is the head of the Church of England? Answer: The Queen. Now, the coronation oath requires every head of the Church of England to "solemnly and sincerely, and in the presence of God, profess, testify, and declare that I do believe that, in the sacrament of the Lord's supper, there is not *any* transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatever; and I do make this declaration in the ordinary sense of the words as they are commonly understood by English Protestants." This same oath was administered to all newly ordained clergymen, and to every military and civil functionary in the United Kingdom, from the time of William and Mary, until the passing of the bill for Catholic Emancipation. It was called the "test" oath. Of what was it the *test*? Of fidelity to the crown and Protestant Church of England.*

The tradition of the Church of England rejects *in toto* the ideas of Mass, transubstantiation, and

* The English sovereigns are crowned in Westminster Abbey by the Archbishops of Canterbury. There is a special form of service which includes the administration of the communion. Before the archbishop gives the consecrated bread and wine to the new monarch, he administers the following oath: "I promise, to the utmost of my power, to maintain the laws of God, the true profession of the gospel, and the Protestant form of religion established by law."

sacrificial priesthood. This is what Cardinal Newman calls the "urgency of visible facts:"—

"It is to me," writes the converted chaplain of the late Protestant Bishop Forbes, of Brechin, "the greatest consolation that Anglican orders are absolutely invalid; and for the reason, were they valid, England would probably be, at this moment, under a curse. It would be red with the blood of our Divine Lord. The guilt of sacrilege would rest upon her and upon her children. Were they valid, the ministers of the Church of England would be schismatic indeed, but still true priests. In that case, if they said the words of consecration with due intention, they would have the Blessed Sacrament; they would have the body and blood of the Divine Victim at their mercy. Now, reflect what, before the recent High-Church movement, was, not the isolated and occasional, but the usual and ordinary, practice in disposing of what remained of the bread and wine in the Lord's supper of the Anglican Church. A record of details I spare you, as it is needless—you know them as well as I do. We, who are certain of the fact that your ministers are laymen, and therefore their 'consecrated elements' but bread and wine, hear of their destination with a smile: did we agree with the High Churchmen, we should think of it with a shudder. But, thanks be to God! England has been saved the guilt and the punishment of such a sin; and the Church of England has never banished the Incarnate Word from her temples, for he has never, since she possessed them, been within their walls." (Father Humphrey's "Divine Teacher.")*

* "The once Catholic, but now Protestant, churches of England," says Cardinal Manning, "stand like the open sepulchre; and we may believe that the angels are there, ever saying, 'He is not here. Come and see the place where the Lord was laid.'" Speaking of the despoiling of York Minster and Canterbury Cathedral, his eminence continues: "It was a terrible deed, and that name" (he who did it),

An illustration of this is recalled to my mind. The late Bishop Wilberforce (called by the irreverent "*Soapy Sam*," and who was so popular among Ritualists because of his high sacramental views) was, shortly before his death, consecrating the new Church of St. Clement at Bournemouth. On that occasion he chanced to upset a chalice of consecrated wine on to the communion-table. He soaked the fluid up with his pocket-handkerchief, proceeding with the function quite unconcerned, and apologized afterward to the vicar for "spoiling his altar-cloth!"

Speaking of communion-tables suggests the advisability of inquiring what light the Anglican altar can throw upon this subject of valid orders. Within four years after the coronation of Edward VI, "scarcely one altar was left standing or unpillaged throughout the whole land." At Westminster, all the magnificent plate and vestments were seized by the king's commissioners,

"if it be recorded, has a terrible brand upon it. But a change which held both on earth and in heaven, had been accomplished. Canterbury and York went on the day after as the day before. But the Light of Life had gone out of them. Men were busy as not knowing or not believing what was done, and what would follow from the deed. There was no Holy Sacrifice offered morning by morning. The Scriptures were read there, but there was no Divine Teacher to interpret them. The *Magnificat* was chanted still, but it rolled among the empty roofs, for Jesus was no longer on the altar. So it is to this day. There is no light, no tabernacle, no altar, nor can it be till Jesus shall return thither."

“who left no more unto the church than two cups with the covers gilt, and one white silver pot, with a few carpets, cushions, and hearse-cloths.” (Heylin, p. 133.) The altars were all destroyed by Ridley at the command of the king. The royal commission ordered that “all altars in every church or chapel be taken down, and instead of them a table to be set up . . . to move the people from the superstitious opinions of the Popish Mass unto the right use of the Lord’s supper, the use of an altar being to sacrifice upon, and the use of a table to eat upon. . . . Altars were erected for the sacrifice of the law, which being now ceased, the form of the altar was to cease together with them.”

Then was completed the work of destruction. Not only were all altars overthrown, but it was ordered that the altar-slab should be laid down so as to form part of the pavement over which the people might walk, and thus overcome their superstitious prejudices. In Ely Cathedral, this, I believe, is still the case at the present day.

During Mary’s reign, a short respite was obtained from these sacrileges. Ridley was called upon to justify his conduct. He pleaded: “As for the taking down of the altars, it was done upon just considerations, for that they seem to come too nigh the Jew’s usage.” To which the Bishop of London warmly replied: “A goodly

receiving, I promise you, to set up an oyster-table instead of an altar!"

When Elizabeth reëstablished the Protestant religion, the "*oyster-tables*" were brought back and stood "in the body of the church or in the chancel." (*Rubric.*) This state of things was a great trial to Laud and men of his school. We find Bramhall writing to Laud that, "in Christ's Church, Dublin, the table used for the administration of the Blessed Sacrament in the midst of the choir is made an ordinary seat for maids and apprentices." An attempt was therefore made to place the table altar-wise. The attempt was successful. The table, covered "with a carpet of decent stuff," was ordered to stand at the end of the choir surrounded with rails, and, more extraordinary than all, "an obeisance" was required toward it on entering and leaving the church:—

"Not with any intention to exhibit any religious worship to the communion-table, the east, or Church, or anything therein contained, in so doing; or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table or in the mystical elements.

"And albeit at the time of reforming this church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people both the inclination thereunto, and memory thereof, *especially of the idolatry committed in the Mass, for which cause all Popish altars were demolished*: yet, notwithstanding, it was then ordered by the injunctions and advertisements of Queen Elizabeth of blessed memory, that

the holy tables should stand in the place where the altar stood, . . . and thereupon we judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the cathedral or mother churches, saving always the general liberty left to the bishop by law during the time of administration of holy communion. And we declare that this situation of the holy table doth not imply that it is, or ought to be, esteemed a true and proper altar whereon Christ is again really sacrificed; but it is, and may be called, an altar by us, in that sense in which the primitive Church called it an altar, and in no other.

“And because experience hath showed us how irreverent the behavior of many people is, in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the communion-table in time of divine service: for the avoiding of these and the like abuses, it is thought best and convenient, by this present synod, that the said communion-tables, in all chancels and chapels, be decently severed with rails, to preserve them from such, or worse, profanation.” (*“Constitutions and Canons Ecclesiastical, 1640, by His Majesty’s authority under the great seal of England.”*)

I remember that the first part of this canon concerning “the obeisance” used to occupy a conspicuous position in the porch of the Ritualistic Church of St. Alban, Manchester. *The latter part was entirely omitted.*

Catholics bow to the altar, because, as Optatus said fifteen hundred years ago, “it is the throne of Christ.” To bow “*toward*” it for any other reason seems childish and absurd. Yet the school of Laud and Andrewes who introduced this practice, were particular in disclaiming any such reason. They, therefore, went so far as to

abstain from bowing toward the altar in communion-time, for fear that people should think they were worshipping any presence in the sacrament. This is clearly illustrated in the liturgical note of Andrewes' and Cosin. "Andrewes' Notes" has been published by the "*Parker Society*," and Cosin seems to have made it the ground of his "Commentary on the Book of Common Prayer:" "The priest after the collect (for purity) descends to the door of the *Septum* (rails), makes a low adoration toward the altar, then turns to the people, and, standing in the door, readeth the ten commandments, while the people lie prostrate as to God speaking; after the collect (for the day) an adoration being made as before, the minister ascends and genuflects. . . . After the Nicene Creed, the priest adores, then he removes the alms-basin from the back of the altar to the fore part. Then the bishop ascends with triple adoration, and lastly kneels down at the table and makes his offering." After this, genuflections abound until the prayer of consecration. *Then all acts of outward worship cease.*

In Cosin's work on the Book of Common Prayer, there are no less than ten acts of "adoration" and genuflection recommended for use to the celebrating minister, all of them being over and above the prescribed rubrics; they all occur, without exception, before the consecration prayer. After this prayer there is no hint of even a

single genuflection. The following is an interesting account, from the life of Laud, of the consecration of the Church of St. Catharine Cree in London:—

“First, as the bishop approached the west door of the church, some, that were prepared for it, cried with a loud voice, ‘Open, open, ye everlasting gates, that the King of glory may come in,’ and presently the doors were opened; and the bishop, with some doctors and many principal men, went in, and immediately falling upon his knees, with his eyes lifted up and his arms spread out, he exclaimed: ‘This place is holy, this ground is holy, I pronounce it holy in the name of the Father, and of the Son, and of the Holy Ghost.’ . . . When the bishop approached near the rail and communion-table, he bowed several times, and, retiring, went round the church in procession. After this the bishop pronounced curses on those who should profane the holy place, and blessings on those who should contribute to its support. Then followed the sermon. This ended, as the bishop approached the communion-table, he made several lowly bowings, and coming up to the side of the table, where the bread and wine (unconsecrated) were covered, he bowed seven times, and after the reading of many prayers,” etc.

Can anything be conceived more like children playing at being Roman Catholics?

We will wind up these reflections on the Anglican “oyster tables,” by quoting the legal decision, with respect to the altar, in the well-known St. Barnabas case: “The change in the view taken of the sacrament naturally called for a corresponding change in the altar. It was no longer to be an altar of sacrifice, but merely a table at which the communicants were to partake of the

Lord's supper." (*Westerton v. Liddell*.) Such is the decision of the highest court of ecclesiastical substitute for the ancient appeal to the Holy appeal in England, being the modern Protestant See. If Ritualists ignore the authority of the substitute, why are they not consistent and appeal to the original authority itself?

I therefore conclude that, whether we consider the "table" or what is performed at it, or the person who celebrates, there is absolutely no ground for the notion that the Anglican supper of the Lord is identical with the holy sacrifice of the Mass.

At length, then, to sum up our remarks on the validity of Anglican orders. We have seen that the Catholic Church has formally condemned Anglican orders on theological and canonical grounds; that the Church of England itself carefully abstained from making any claim to valid orders during the first one hundred and thirty years of its existence; that the attempt, in 1662, to convert the Anglican Church to a belief in the necessity of episcopal orders, signally failed; that, as a rule, the Protestant bishops of to-day, like those of the sixteenth and seventeenth centuries, believe in the utility of episcopacy, but not in its divine necessity; that the Anglican Church has held intercommunion with non-episcopal, but never with any Catholic, communities; that the historical difficulties are very great; that the link

in the apostolical chain was lost in Barlow, and that there exists not even a shred of actual proof that he ever was a *consecrated* bishop; that no chain is stronger than its weakest link; that the Protestant ordination, in respect to priesthood, is more glaringly invalid than even that for making bishops; that the tradition of Mass, priest and altar, was lost for three hundred years; that to be a sacrificing priest was, in England, Wales and Scotland, a capital offence; that the orders of the Scotch and American episcopate are manifestly and hopelessly null; that the defenders of Anglican ordinations are piteously untrustworthy; that all the clerical converts to the Catholic Church, amounting in these latter years to some hundreds, were never received but as unconfirmed laymen, and that, did they become priests, it was by an unconditional ordination; that, in fine, with all this matter staring one in the face, it may be possible to form an opinion thereon, but *quite impossible to make an act of faith in the validity of Anglican orders*. In the absence, then, of human evidence, it is but reasonable that, as faithful Christians, we should demand some divine testimony; yet, three hundred years have rolled by, and God has never yet thought it worth while to vindicate the validity of English orders by any supernatural sign whatever. On the contrary, if there ever was a religious body on the face of the earth which does not exhibit

our Lord's own test of supernatural life, *unity*, that body is the united churches of England, Ireland, and America.

But, methinks, Dr. Ewer, that you are already crying out: "Hold on! You have forgotten the passage in my fourth conference, on which I base so much importance:"—

"But, even if there had been forty thousand irregularities in that succession prior to 1617, at that date, at any rate, Mark A. De Dominis, Roman Catholic Archbishop of Spalato, went to England, and joining with the Archbishop of Canterbury and the Bishops of London and Ely, consecrated George Montaigne and Nicholas Felton to be bishops; and there is not to-day a single Anglican bishop, priest, or deacon in all the world, that cannot trace his orders directly to Montaigne and Felton, from them to Mark A. De Dominis, and so, directly into the Roman succession itself. So that, if Rome's orders and sacraments are valid, ours are equally so. The two stand or fall together" (p. 148).

Here again is an illustration of that venerable black crow. Canon Liddon and Dr. Bright and our old friend, Dr. Lee, have all clutched at this plank in shipwreck. According to them:—

"The English episcopate does not depend for its succession only upon Archbishop Parker: it is connected with the ancient Latin hierarchy, through De Dominis, Archbishop of Spalato. (See Lee, 'Validity of Holy Orders in the Church of England,' p. 342.) There is, in fact, no

reason whatever for doubting that a bishop who administers holy orders in the Church of England, has himself received them by unbroken descent from the apostles of Jesus Christ."

Now, what I am going to write may sound uncharitable, so I protest at once that I write from conviction. My readers, and you, my dear Doctor, have already tested the reliability of Dr. Lee.* Bear with me then, when I venture to assert that Dr. Lee deliberately set a trap, the bait of which the admirable canon nibbled, but which you, dear Doctor, swallowed whole, and, sad to say, were caught.

Dr. Lee's words sound very much as if De Dominis had consecrated an English bishop; but, if you will look at them again, you will see that they don't actually state it as a fact, but only leave it to be inferred.

I am really sorry, dear Doctor, to knock this plank from under you and send you adrift, but I cannot help it if I am to speak the truth. Mark Anthony De Dominis did not consecrate either George Montaigne, or Nicholas Felton, or any other Anglican bishop.

Canon Williams shall tell us all about him:—

"There was once a real archbishop from Italy who was an '*assisting* prelate' at an English consecration. This was Marco Antonio de Dominis, Archbishop of Spalatro. This unhappy man was for twenty years a distinguished Jesuit; but having, contrary to his rule, admitted into his

* See Appendix H.

heart the desire of ecclesiastical dignities, and having succeeded in becoming, first, Bishop of Segni, and, afterward, Archbishop of Spalatro, he fell and apostatized; and it is a most remarkable fact that he heralded his apostasy by coming to England and professing a great desire to unite the two religions, just like *Le Courayer*. For a time he was the lion of London, was made Dean of Windsor, and preached against his Mother Church. In a year or two, however, struck with remorse, he one day mounted the pulpit, recanted all that he had said, and declared that, during the whole period, he had never been sincere in any one thing that he had so forcibly urged against the Catholic Church. The consequence was that he was ordered to quit England within three days." ("Anglican Orders," p. 133.)

He afterward published a book entitled, "My Motives for Renouncing the Protestant Religion." He confessed that: "My sole aim was to excite hatred against the Apostolic See; and odium against its Pontiffs, by whom I had persuaded myself I had been injured and ill-treated . . . and could I then, engaged as I was in the guilt of schism, every prospect of salvation lost,—could I, with any wisdom or propriety, continue to remain any longer in the communion of the Church of England? No! Far, very far from me be the profane idea."

But what bishop did this poor victim of insincerity consecrate? He never consecrated one at all. He once assisted at a consecration. But, to assist, is one thing; to consecrate, is another. The canons command that a bishop, when he ordains priests, shall be assisted by other priests; and a bishop, when he consecrates a bishop, is to be

assisted by, at least, two other bishops. Thus the Church provides for the presence of reliable witnesses, and for the dignity befitting episcopal functions : but *consecrator*—there can be but one. And those who assist, assist in doing what *he* does. And if the consecrator were no bishop, the presence of ten thousand assisting prelates would not make the consecration valid.

Here I must crave permission to quote your own words against yourself: “ While the Anglican rubrics, as all other Catholic rubrics, speak of but one priest, of but one celebrant, at each Eucharist, and of but one officiant at each morning or evening prayer, thereby symbolizing the truth that there is but one great priest, Jesus Christ, and that it is heresy to divide him (one celebrant, I say, who may be assisted, indeed, in Epistle and Gospel, and one officiant, who may be assisted in the lessons), it has, with its disruptive force, as the foe of unity, invaded our own Church, and sundered the officiant’s and the celebrant’s part of the service into halves, or into more numerous fragments still, and has parcelled them out to various officiants, breaking up even this symbol of the oneness of Christ” (p. 72.)*

* “ The probable opinion, and the only one which can be followed in practice, is that the consecrator effects and completes the whole consecration. This is the doctrine of the Roman Pontifical, and the one approved by theologians and the Church. Thus the ‘*Summa Aurea*’ of Henry de Segusia, Cardinal-Bishop of Ostia, says: ‘ One perfects the whole consecration; for, if one does one part, and another another part, nothing is done.’ ”

“An assistant,” says Father Breen, “is present to help the principal, and in case his act is unproductive of any result, it is simply the old story over again of John helping Tom: ‘What are you doing, John?’ ‘Helping Tom, sir!’ ‘What are you doing, Tom?’ ‘Nothing, sir!’”

“A consecration by a single bishop is perfectly *valid*, according to the decision of the Holy See.

“‘Although there are three who consecrate,’ says Filliucius (tract. “*De Sac. Ordine*”), ‘one of them alone completes the consecration, even though the others pronounce the words; for, of one sacrament, there is one minister.’” (“The English Reformation,” by the Very Rev. T. S. Preston.)

CHAPTER VIII.

THE ANGLICAN CONFESSIONAL.

I AM conscious that, in writing to you this my "Gentle Remonstrance," Dr. Ewer, I have studiously avoided the subject of the Anglican confessional. It is a most delicate subject; for, not only in the time of my darkness and ignorance, did I occasionally avail myself of your amiable ministrations, but many of those who will read this letter are those who used to kneel at my feet, begging that absolution which they had as much jurisdiction to give to me as I had to give to them. Yet I feel that it is not right to shirk this question, delicate though it be. To avoid, therefore, all danger of personality, let me, from the outset, be clearly understood to be writing of principles, and not of persons. In this instance it is providential that the writer himself has figured as an Anglican "general confessor;" so that if, perchance, any blows are dealt, they will in part fall on his own head, and he must share them in company with those as yet unreconciled to the true Church.

And, first, concerning jurisdiction. Supposing, for argument's sake, that the Anglican confessor is a real priest, whence does he derive his jurisdiction? Holy order is one thing, and jurisdic-

tion another. Ordination consecrates and qualifies a man to be a fit instrument for exercising spiritual jurisdiction, but ordination does not confer jurisdiction. Jurisdiction is a superadded faculty, and it depends on the will of ecclesiastical authority. To meet the inconsistencies and difficulties of their position, Anglicans assume that orders confer jurisdiction. This is simply a novelty in theology; it altogether overthrows the very principle of canon-law. Jurisdiction was a gift of Christ our Lord to the apostolate. On the apostles only did Christ confer the absolute power of the keys. The apostles conferred this power on the episcopate, but only in a limited degree; bishops have no jurisdiction except in their own dioceses, and this again is restrained by canon-law. As the needs of the Church increased, this jurisdiction was extended to priests in a still less limited degree. Priests have no jurisdiction except in their own parish, and this again is limited according to the will of their bishop. So that, when the priest gives absolution, he is acting for the bishop, who, in his turn, is acting for the apostle, who is himself the Vicar of Christ. From this it is evident that, according to the will of Christ, the jurisdiction of the Apostolic See is absolute, universal, and unlimited; while that of the bishop is conditional, circumscribed, and limited according to the will of the pope; and that of the priest, on the same principle, conditional on

the will of the bishop, and confined to some particular parish, district, or institution, as the case may be.

If you will try and realize the difference between a duly licensed priest and a suspended one, you will understand that, while both share equally the priestly character or state, yet only the licensed one can validly exercise jurisdiction ; the juridical power of the other is suspended and in abeyance. Otherwise, all would be in confusion. Ecclesiastical censure would become a farce. A man might defy all constituted authority, and yet procure absolution from some degraded, suspended or schismatic priest. But what would such an absolution profit him ? Our Lord left power to his Church. The Church dispenses this power to her ministers as she sees fit ; giving jurisdiction to one, limiting it in the case of another, withholding it altogether from a third ; reserving the absolution of some crimes to the pope only, and of some others to the bishops only, so that, in some instances, the ordinary priest is not able to give absolution, and must transfer his penitent to the bishop : and in like manner there are cases in which the bishop has no power to act, and must transfer the delinquent to the pope himself. This is why St. Irenæus, writing in the second century, speaks of the Church of Rome as "*the principality*" of Christendom : " It is a matter of necessity that every church should agree with

this (the Roman) on account of her superior principality : *propter potentioorem principalitatem*." (St. Irenæus against heresies.)*

This is the divine constitution of the Church to which Christ gave the power of the keys. Bearing this in mind, we ask : Supposing the Anglican clergyman is a real priest, whence does he derive his jurisdiction—*i. e.*, the right of exercising the absolving power : for, to possess power is one thing, but to have the right to exercise it is another ? Tracing back the Anglican line of ordination, we arrive at Archbishop Parker. Parker was consecrated by Barlow, who was a suspended ecclesiastic. Being suspended, he could not of course confer jurisdiction. The lawful bishops of England refused to recognize the interloper. In point of fact, jurisdiction was conferred on him, by Queen Elizabeth, through an act of Parliament framed for that purpose, "*to meet*," as Hooker explained, "*the exigencies of the times*."

If a queen and parliament can give spiritual jurisdiction, the Anglican clergy enjoy it. One thing is, however, unquestionable, that, whatever jurisdiction they do enjoy, it is merely that of a woman. When Queen Elizabeth ascended the throne, the lawful English Catholic hierarchy consisted of eleven bishops ruling their sees with

* In what is called *articulo mortis*, in certain contingencies the Church gives jurisdiction to all priests.

full canonical jurisdiction. By an arbitrary tyrannical act the queen had them arrested, imprisoned and deposed. Deprived by a mere civil authority, their spiritual jurisdiction remained unimpaired. Eleven Protestant heretics, consecrated by suspended ecclesiastics and by a new Protestant rite of ordination, which the Church had already condemned, were intruded into the ancient Catholic sees. They did not possess even a shadow of lawful spiritual authority. Thus two hierarchies were existing in England: one, the ancient lawful line, commissioned by the Vicar of Christ, and recognized by all Catholic Christians throughout the world—suffering indeed in prison, but in full possession of their canonical spiritual authority; the other, a new order ordained by a rite not sanctioned by the Church, lacking all spiritual jurisdiction, and acting in defiance of the protest and prohibition of the lawful episcopate of England. Faithful Catholics died for the one; apostates submitted to the other. Three hundred years have passed away, and these two rival hierarchies still exist: the Catholic, with spiritual jurisdiction from the head of the Church; the Protestant, with a pretended jurisdiction conferred by the crown. Good Catholic Christians obey the one; good Protestant Christians respect the other. The Ritualist despises both: he defies the one, and disobeys the other.

We have said that the source of Anglican jurisdiction is merely the English crown. A curious illustration of this occurred in the reign of James I. Archbishop Abbott, when out hunting one day, shot a gamekeeper. Being a homicide, he became, by canon-law, *ipso facto* suspended. The king gave command that he should be absolved. But here a difficulty arose. Who was to absolve him? The case was found to be reserved to the Apostolic See. Ordinary bishops could exercise no ecclesiastical jurisdiction over their own metropolitan. The Church of England had separated itself from the Apostolic See. The prerogatives of the Apostolic See had, as a matter of fact, been usurped by the English sovereigns. The king was the spiritual head of the archbishop. There was, therefore, no help for it. James, though a layman, signed the necessary dispensation, and eight (!) bishops received orders to pronounce his absolution. The other day I asked one of my old Ritualistic friends this plain question: "Supposing you had lived in the days of Queen Elizabeth, to which line of bishops would you have adhered—to the old Catholic or to the new Protestant?" He answered hesitatingly: "Well, I suppose, if I had remained faithful to the grace of God, I should have been '*fried*' for the Catholic." To this I replied: "So, because you are not faithful to the grace of God *now*, or rather will not act with

fidelity to common-sense, you will be burnt in hell for the Protestant!"

To make all this clearer, let us call to mind some events, otherwise insignificant, that have recently occurred in Anglican circles. One or two bishops and a few priests, with an inconsiderable following of laity, becoming disgusted with the Ritualistic tendency of the Protestant Episcopal Church, which especially betrays itself, as far as the bishops are concerned, in the little, pardonable conceit which tries to ape the non-committal and political compromising finesse of the English Episcopal "My Lord,"—disgusted with this spirit of worldliness, they have renounced the allegiance of the Protestant Episcopal Church, and, on their own authority, set up a Reformed Protestant Episcopal Church. According to Anglican principles, these Reformed priests and bishops are validly ordained, but have no lawful jurisdiction in the Protestant Episcopal Church, because that body has deposed them.

Now, apply this to our case in point, and you will see that, even if the Protestant Episcopal Church of England had validly-ordained priests, still they could not, by any stretch of the imagination, exercise canonical Catholic jurisdiction. They are themselves delinquents, rebels against existing constituted ecclesiastical authority, intruders and usurpers, robber-shepherds, "whose

own the sheep are not; who have entered in, not by the door of the sheepfold, but climbed up some other way," by royal commissions, parliamentary enactments, etc., etc.

My first point, then, is this; that, even if the Anglican confessor were really a priest, yet he lacks all claim to jurisdiction, *i. e.*, the right of ruling souls.

But the Anglican may urge it is not necessary to hold commission from the Apostolic See, and that every bishop has an independent right to give jurisdiction to priests. But, even if this heresy would hold water, we should have to inquire if anybody ever heard of a Protestant bishop granting formal faculties to his clergy to give absolution. Such a thing is unknown and unheard-of during a period of three hundred years; it could not be revived without involving self-condemnation.

But, perhaps, again the Anglican will urge: Episcopal license is not necessary for valid absolution, and, as Dr. Pusey says in his recent letter to the archbishop, a *tacit* episcopal consent is sufficient. This, however, will not hold good; because, not only are the bishops not tacit, but have spoken with remarkable plainness: "I am ready to revoke the license of any curate charged with hearing confessions." (Archbishop of Canterbury, in convocation, 1873.) "I would rather resign my office than hold it, if it was supposed

that I was giving young men the right to practise habitual confession." (Bishop Selwyn of Lichfield, in convocation, 1873.) "Habitual confession is unholy, illegal, and full of mischief." (Bishop of Salisbury, 1873.) "In no other communion would it be possible for a man to set himself up as the 'general confessor' of a district without any other authority than his own." (Dr. Harold Brown, Bishop of Ely, in convocation, 1873.)

But still the Anglican will urge (for, what will he not urge?) these are but the expressions of individual opinion, and not the living voice of the episcopate. The public, however, is in possession of a declaration made on this subject by the combined American episcopate on two distinct and solemn occasions.

But the Anglican will plead: This is not the consentient, living, teaching voice of the whole Anglican Church, but merely the expression of the opinion of a section. Well, then, let us hear what the living voice of the combined Anglican episcopate had to say on the subject at the last Pan-Anglican Synod at Lambeth, 1878:—

"Further, having in view certain novel practices and teachings on the subject of confession, your committee desire to affirm that, in the matter of confession, the churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scripture, which were professed by the primitive Church, and which were reaffirmed at the English Reformation; and it is their deliberate opinion that no minister of the church is authorized to

require, from those who may resort to him to open their grief, a particular or detailed enumeration of all their sins; or to require private confession previous to receiving the holy communion; or to enjoin, or even encourage, the practice of habitual confession to a priest; or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life. At the same time, your committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences."

But the Anglican will still object: This living voice is not in conformity with what is taught in the Anglican prayer-book. Confession, they will say, is recommended in the prayer-book, both in the communion-service and in the service for the visitation of the sick. We cheerfully admit that a sort of confession is recommended under certain contingencies. But to open one's grief about some particular sin to a discreet and learned minister, is one thing; to make "a sacramental confession," is quite another thing. The Church of England recognizes the former, but discountenances the latter. Anglicanism, to its many other heresies, adds this one: "Penance is not a sacrament of the Gospel." In the Book of Homilies, the manual it authorizes as "containing good and wholesome doctrine," it is plainly stated:—

"And where they (the Roman teachers) do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word: 'Go thy

way, and show thyself to the priest,'—do they not see that the leper was cleansed from his leprosy, before he was by Christ sent unto the priest to show himself unto him? By the same reason we must be cleansed from our spiritual leprosy—I mean our sins must be forgiven us—before that we come to confession. What need we, then, to tell forth our sins into the ear of the priest, sith that they may be already taken away? Therefore, holy Ambrose, in his second sermon upon the 119th psalm, doth say full well: '*Go show thyself unto the priest.*' Who is the true priest but he which is the priest forever after the order of Melchisedech? Whereby this holy father doth understand that, both the priesthood and the law being changed, we ought to acknowledge none other priest for deliverance from our sins but our Saviour Jesus Christ, who, being our sovereign bishop, doth, with the sacrifice of his body and blood offered once forever upon the altar of the cross, most effectually cleanse the spiritual leprosy and wash away the sins of all those that, with true confession of the same, do flee unto him. It is most evident and plain that this auricular confession hath not the warrant of God's word, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion to have put it down.

.

“Let us, with fear and trembling, and with a true contrite heart, use that kind of confession which God doth command in his word, and then, doubtless, as he is faithful and righteous, he will forgive us our sins and make us clean from all wickedness. I do not say but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word; but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance.” (*Second Part of the Homily on Repentance.*)

But, again, the Anglican will plead that he himself derives great consolation, comfort, and encouragement from the practice of confession, and that the experience of his own immortal soul is more important to him than the opinions of all the world besides. And this plea suggests the following inquiry: Would he not have experienced the same consolation, comfort, and encouragement, had the clergyman merely heard his confession, and spoken strong and kind words of wholesome counsel and advice, but abstained from presuming to pronounce judicial absolution? This is the practice of a great majority of the God-fearing clergy of the old High-Church school; and it goes to prove that the consolation, comfort, and encouragement must be traced to mere natural causes. Natural peace of mind, and the encouragement of good people's sympathy, is one thing; supernatural union of the soul with God is quite another thing. The former is common to the Methodist class-room, the High-Church rector's study, or the Ritualistic confessional; the latter is the effect of "*sacramental confession*," and whatever kind of confession Anglicans practise, at all events it is not "*sacramental*." The Anglican Church disclaims this in the clearest language, when it teaches that "penance is not to be accounted a sacrament of the Gospel," *i. e.*, ordained by Christ. (Art. XXV.)

But the Anglican will once again be pleading:

"Oh, when 'my priest' has pronounced the absolution over me, I feel in my heart that God has ratified it in heaven, and I conclude, therefore, that, in spite of what my own church may say, the confession is sacramental, the minister really a priest, and the absolution effective." The identity of this argument, common, on the one hand, to the ignorant, vulgar Shaker, and, on the other, to the refined, Ritualistic "*pirouetting gymnast*" * (p. 226), will at once strike the mind of every thinking person. Effectiveness, sensuousness, excitement, in a word, the highest sensations of our mere animal nature are mistaken for the lowest endowments of our rational soul.

Catholic theology possesses the key which unlocks all that is here so apparently complicated. Granted that, after confession, there exists in the soul of the Protestant penitent an inner consciousness of God's pardon, the question arises: Does this consciousness spring from the penitent's own contrition, or from the absolution of the minister?

* "They poke fun at the Ritualists over in England. It is reported that the other day a young man was brought before the magistrate in Brighton for disturbing service in a Ritualistic church with noisy demonstrations of applause. In answer to the charge the prisoner expressed his extreme regret, attributing his behavior to liquor, but he solemnly assured the Bench that he believed at the time that he was witnessing a performance by a troop of Japanese now giving entertainments in the town. His novel apology excited considerable amusement, and the Bench merely fined him a small sum for being drunk." (*Evening Telegram*, May 1, 1879.)

It is one of the simplest maxims of Catholic teaching that, in cases where absolution cannot be had, perfect contrition is its own absolver. A man who has made an act of *perfect contrition* does not absolutely need the service of a priest to absolve him. He is already forgiven by the merits of Jesus Christ; and when he seeks the ministration of a priest, it is as an humble act of submission and obedience to the discipline of the Church, and a recognition of the ordinary Gospel dispensation.

The divine sacrament of penance was not so much instituted for sinners already perfectly contrite, as for the help of those who are not able of themselves to make a *perfect act* of contrition. In the case of those persons who feel only an ordinary sorrow for sin, the sacrament of penance elevates this sorrow (or attrition, as theology calls it), and through the merits of the precious blood of Jesus Christ our Lord, the penitent is accepted by God as truly contrite. If an Anglican, or any other Protestant who is in good faith, is enabled by a special and merciful gift of God to make supernatural acts of perfect contrition, his inner consciousness of pardon explains itself. On the other hand, may God help the great majority who neither possess perfect contrition, nor the sacramental means whereby to obtain it! My own experience in the Anglican confessional inclines me to believe that the penitents very often

possess contrition in an eminent degree. Most certainly they give extraordinary proofs of contrition. For a Protestant to go to confession is in itself an extraordinary phenomenon. In the Catholic Church everybody goes to confession as an ordinary duty. In the Anglican Church it is assumed that the mind of the penitent is "*troubled with weighty matter.*" A Protestant, therefore, going to confession, is in great danger of defaming himself. Everybody wants to know "what on earth has he been doing."

The act, too, of confession is in itself no small trial: the ordinary, worldly-minded rector; the chatty, convivial parson; the fascinating, fashionable curate; the unnaturally morose, self-made monk, and the whole tribe of married priests,—surely it is a great trial to have to make one's confession, and to place one's self in the power, and commit one's self to the mercy, of such persons. Only imagine the possible tortures of confession in such unskilled hands as these, and everybody will agree that the heroic lay-penitent who faces such an ordeal, deserves absolution whether he gets it or not. We have said that a true and humble confession can be a means of exciting so real a contrition as to become sufficient title to the claim of divine forgiveness. As an illustration of this, we read in the life of St. Ignatius, founder of the Society of Jesus, that, "being unable to secure the services of a priest,

he made confession of his sins to one of his comrades. Although this was a confession which had no sacramental virtue, nevertheless it used to be practised by some pious persons; and for the reason that, since it is an act of great humility, the God of mercy might give to those who so confessed, the gift of perfect contrition to the salvation of their souls." One great practical proof of this is the number of such penitents whom God has rewarded by leading them into the true Church.

We have hitherto treated of Protestant confession from the theological and canonical points of view, but this branch of our controversy would be incompletely sifted were we to omit the consideration of it from the social point of view. Here, again, delicacy steps in with her finger of caution. I prefer, therefore, to keep silent and content myself with quoting Anglican authorities.

There exists in England a secret brotherhood called, "The Society of the Holy Cross." It consists exclusively of Ritualistic clergymen of the most extreme type. This society has had printed, for the purpose of private circulation, a little guide of moral theology, described by *The London Times*, June 25, 1877, as "a very commonplace and poor mimicry of Roman Catholic Guides to the Confessional." As might have been expected, this Anglican guide fell into the hands of the public, who, on their part, received

it with howls of execration. So strong and so violent was public feeling, that the matter was brought before the House of Lords. The speech which the Archbishop of Canterbury, as representative of the Anglican Church, made on that occasion, is admirable for its temperateness, its firmness, and its good sense:—

“I trust,” he said, “and indeed feel convinced, that the persons represented by this book are very few indeed. I shall feel very much surprised if it should not turn out that there are only very few of the clergy of the church among those persons. At the same time, the fact that such a book should be printed and circulated is, to my mind, a matter of very grave concern . . . it is a disgrace to the community that such a work should be circulated under the authority of clergymen of the English Church. Most of us felt pained when details were brought forward of what, in some degree, is authorized by another branch of the Church of Christ (the Roman Catholic); but we have had the satisfaction of knowing that, in that other branch of the Church of Christ, where the sanction of that authority is given, very great care is taken with respect of the most dangerous weapon which is put in the hands of its clergy. If, however, I understand the question rightly, the persons who put this book forward have no authority but one which they have arrogated to themselves. (Hear! hear!) They have been in no way invested with authority by their superiors to do what they have done in this matter. (Hear! hear!) And, my lords, those restraints, which, in the Church of Rome, are imposed in order to prevent those results arising, which we might expect to arise, from the practice to which I am referring, are certainly wanting in this case. (Hear! hear!) . . . As to the particular question of doctrine, it was in the year 1873 that the whole body of the bishops of the province of Canterbury drew up a formal

declaration. . . . In that document there is this statement . . . ‘the Church of England, in the twenty-fifth article, affirms that penance is not to be counted for a sacrament of the Gospel, and, as judged by her formularies, knows no such words as sacramental confession.’ Speaking of the two exceptional cases in which resort to a clergyman is recommended, the document proceeds: ‘This special provision, however, does not authorize the ministers of the church to require, of any who may resort to them to open their grief, a particular or detailed enumeration of their sins; or to require private confession previous to receiving the holy communion; or to enjoin, or even encourage, any practice of habitual confession to a priest; or to teach that such practice of habitual confession, or the being subject to what has been termed *the direction of a priest*, is a condition of attaining to the highest spiritual life.’

“I quote this paper to show your lordships that the bishops have endeavored to put forward the views of the Church on this matter. The clergy who have recourse to such methods of introducing confession are but the few exceptions.” (Cheers.—From *The Times*’ report.)

In summing up all these serious matters of consideration, we cannot help coming to the conclusion that the habitual practice of confession in the Anglican Church is, in the highest degree, presumptuous, unwarrantable, dangerous, and immoral. The Anglican confessor dares to wield this heavenly power of forgiving sins, in contempt of the Vicar of Christ; in violation of canon-law, both ancient and modern; in opposition to all ecclesiastical authority; in defiance of the living voice and teaching order of his own Protestant Church; in spite of the protests of the great majority of his brethren; in face of the protesting

verdict of the general Christian public, Catholic and Protestant; and very often in the teeth of his own immediate ecclesiastical superior. In fact, he sets at naught, and laughs to scorn, every known existing form of authority upon earth.

Now when we calmly consider, 1. The unparalleled greatness of the thing pretended to be done: the forgiveness of sin, the prerogative of God only:—

2. The pretensions of the individual who presumes to do it (the spiritual authority of Anna Boleyn's daughter, bastard, usurper, and murderess):—

3. The individual himself, who acts in violation of all written law and living speaking authority, and in spite of the protest of the whole Christian public:—

4. The incompetency of that individual from the professional point of view, in that he has received no education in moral theology (for no such study is recognized by his church), has had no training in the art of spiritual direction, and possesses no diploma either as to his fitness, prudence, tact, self-restraint, etc., and can therefore, in the majority of cases, be nothing better than a quack spiritual physician:—

5. When we consider that individual from the social standpoint: *e. g.* the young, attractive marriageable man, fresh from the common-rooms

and cricket-fields of Oxford and Cambridge, the newest favorite of society, the pet of the devout sex in the congregation, both daughters and mothers:—

6. When we consider the unfitness of that individual, from the moral point of view, in that the usual characteristics of his species are resistance to authority, compromise of principle, keeping back of truth, disobedience, stubbornness, opinionatedness, sensuousness in religion, love of innovation, eclecticism, wilfulness, and triviality: characteristics all most dangerous in a confessor and director:—

7. The unparalleled absolutism of a tribunal in which *one man* constitutes himself, on his own authority, a supreme and *personally* infallible pope, with universal jurisdiction, whether at Rome, Geneva, Constantinople or anywhere else; with no appeal from his judgment, no limit to his tyranny, no bounds to his inquisitiveness, no tradition to guide him, no superior to restrain him, no authority to control him; in which, too, as far as the penitent is concerned, exists no guarantee, no safeguard either as to abuse, misuse or bad use of such an unlimited despotism:—

When we calmly weigh all these profoundly serious considerations, are we not to be excused,—yea, rather are we not justified,—nay more, ought we not, as a matter of duty, to protest, and that most strongly, “against these false apostles,

deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers, also, be transformed as the ministers of righteousness, whose end shall be according to their works." (2 Cor. xi, 13.—Protestant version.)

CHAPTER IX.

CATHOLIC AND PROTESTANT.

IT is time for me now to be bringing my letter of gentle remonstrance to a close, but, before doing so, I must not pass unnoticed the perverted use which you make of the word Catholicism throughout your conferences. For myself, I cannot see what purpose is served by the deliberate perversion of words in common use. First, there is a danger of puzzling and misleading, if not of scandalizing, the less thoughtful and simple unsophisticated members of Christian society. Secondly, your peculiar and exceptional use of the word is sufficient evidence that your "*Catholicity*" is not really catholic, but sectarian. I remember, when I was a pastor in this city, Bishop Potter wrote to me: "I wish you would drop the cant use of that word Catholic: instead of being Catholics, you (Ritualists) are in danger of becoming the narrowest of sectarians."

In 1842, the Puseyite Camden Society made the mistake of electing the illustrious Count de Montalembert an honorary member. Montalembert sent the following indignant acknowledgment:—

“To the Rev. JOHN MASON NEALE, D.D.

“I protest against the most unwarrantable and unjustifiable assumption of the name Catholic by people and things belonging to the actual Church of England. It is easy to take up a name, but it is not so easy to get it recognized by the world and by competent authority. Any man, for example, may come out to Madeira, and call himself a Montmorency or a Howard, and even enjoy the honor and consideration due to such a name, till the real Montmorencys and Howards hear about it and denounce him; and then such a man would be justly scouted from society, and would fall down much lower than the lowliness from which he had attempted to rise. The attempt to steal away from us, and appropriate to the use of a fraction of the Church of England, the glorious title of Catholic, is proved to be an usurpation by every monument of the past and present, by the *coronation oath* of your sovereign, by all the laws that have *established* your church, even by the answer of your own University of Oxford to the lay address against Dr. Pusey, etc., where the Church of England is justly called the Protestant Reformed Church. The name itself is spurned at with indignation by the greater half, at least, of those who belong to the Church of England, just as the Church of England itself is rejected with scorn and detestation by the greater half of the inhabitants of the United Kingdom. The judgment of the whole indifferent world, the common-sense of humanity, agrees with the judgment of the Church of Rome, and with the sense of her millions of children, to dispossess you of this name. The Church of England, who has denied her mother, is rightly without a sister. She has chosen to break the bonds of unity and obedience. Let her, therefore, stand alone before the judgment-seat of God and man. Even the debased Russian Church,—that church where lay despotism has closed the church’s mouth and turned her into a slave,—disdains to recognize the Anglicans as Catholics. Even the Eastern heretics, although so sweetly courted by Puseyite missionaries, sneer

at this new and fictitious Catholicism. . . . Consistent Protestants and rationalists are more catholic, in the *etymological* sense of the word, than the Anglicans; for they, at least, can look upon themselves as belonging to the same communion as those who, in every country, deny the existence of church authority or of revealed religion—they have, at least, a negative bond to link them one with another. But that the so-called Anglo-Catholics, whose very name betrays their usurpation and their contradiction; whose doctrinal articles, whose liturgy, whose whole history, are such as to disconnect them from all mankind except those who are born English and speak English,—that they should pretend, on the strength of their private judgment alone, to be what the rest of mankind deny them to be, will assuredly be ranked among the first follies of the nineteenth century. That such an attempt, however, should succeed, is, thank God, not to be expected, unless it should please the Almighty to reverse all the laws which have hitherto directed the course of human affairs. You may turn aside for three hundred years to come, as you have done for three hundred years past, from the fountain of living waters; but to dig out a small channel of your own, for your own private insular use, wherein the living truth will run apart from its own docile and ever-obedient children,—*that* will no more be granted to you than it has been to the Arians, the Nestorians, the Donatists, or any other triumphant heresy.* I protest,

“The Episcopalians claiming Pope Leo XIII.—Rev. Father Jardine, Rector of the Episcopal Church of the Good Shepherd, has prepared a directory, similar to that of the Sadliers’, for the use of the clergy and laity of his denomination. At the head of the Protestant Episcopal Church of the United States he places their Holinesses, the five Patriarchs: Leo XIII, of Rome; Gregory, of Constantinople; Sophronius, of Alexandria; Hierotheus, of Antioch, and Cyril, of Jerusalem. Of course, Father Jardine recognizes the jurisdiction of the Patriarch of the West. He gives the names of three thousand three hundred and seventy-five Episcopal clergymen

therefore, against the usurpation of a sacred name as iniquitous; and I next protest against the object of this society, and all such efforts in the Anglican Church, as absurd.'

In the following year he wrote thus to a friend :

"Although I quite agree with you in the intense sympathy you feel for this Anglican revival, although I do not hesitate to look upon this crisis in the ecclesiastical affairs of England, and its consequences, as the most important event of our epoch ; yet I cannot feel so sanguine as you do in your hopes of the ultimate return of the Church of England to the eternal truth through Puseyism. I do not really know whether, on the contrary, Puseyism, *quant au tout ensemble*, will not give the Anglican schism a new life and new energy; that many individual conversions of the highest caste will take place in consequence of such views and studies as those professed by the *British Critic*, etc., I look upon as quite certain; but I greatly fear, on the other hand, that, when the episcopate will have been invaded by the new spirit of Oxford, and when the new spirit *se trouvera seul maître du terrain*, the successors of Pusey, Newman, etc., will not resist the temptation of standing alone and looking up to themselves as reformers instead of beating their breasts as repentant sinners. On this ground, I confess I feel more inclined to the opinion of *The Tablet*

in the United States, all of whom he places under the patriarchal jurisdiction of Leo XIII. Among the loving sons of the Roman Pontiff he places even Dr. Holland, of St. Louis. He must have run away from home young. To the entire three thousand three hundred and seventy-five, Leo XIII says, '*Nescio Vos*:' 'I know you not.' One thing is quite certain: there is a sad case of mistaken paternity somewhere; or Leo cannot say with his Master, 'I know mine, and mine know me.' Either the flock in the United States do not know their shepherd, or the shepherd has captured some other man's flock. We fear Father Jardine will prove another Tichborne claimant; and with the fate of the butcher boy before him, he should cease vaunting his connection with kings and princes of the Catholic Church.'" (*St. Louis Western Watchman*.)

than to yours. I do not see as yet any stringent proof of that humility which must ever be the first standard of a positive return to truth."

Three years later, he wrote to the same friend, who had been somewhat hurt by his letter to the Camden Society. He says:—

"I confess I cannot refrain from making a most essential difference among the Puseyites—between those who are humble, simple, and feel the weakness of their position, and those proud, ignorant, and obstinate fools who think themselves the true representatives of Catholicism in the world, like the people who write in the *English Churchman*, who pretend, like Neale himself, and so many others, to understand every beauty and practise every virtue of Catholicity, while maintaining their schismatical disobedience against Rome, and their outrageous contempt of the Romanists in England. These men, I am convinced, will always prove the worst enemies of the Church, more so than infidels themselves."

These letters were prophetic truth. What would Montalembert have said now when Anglicans present themselves at the altars of his "dear France," and, passing themselves off for Catholics, receive holy communion? This is not infrequently the case at Boulogne-sur-mer.

The author of "My Clerical Friends" speaks of an Anglican acquaintance who, "as a rule, was only ridiculous, but sometimes became criminal. One morning he presented himself without invitation at our breakfast, and informed us that he had just received holy communion at the *Gesu* (*i. e.*, in Rome). His tone in narrating this inci-

dent, which I repeat with repugnance, was that of a man who once boasted of having got into the gallery of the House of Commons without a ticket. Charles Lamb says of a certain obnoxious person, 'Methinks I would willingly spit upon his statue:' I was tempted for a moment to a more intemperate act, but contented myself with following him downstairs, and requesting him not to honor my lodgings with any future visit" (p. 244).

Permit me, Dr. Ewer, to appeal to your common-sense. Is it worth while to risk your chances of eternal salvation for the sake of (as you think) saving the Protestant Episcopal Church? Surely it is somewhat late in the day to be trying to reconcile Anglican Protestantism with Catholic Orthodoxy. The pioneers of the Ritualistic movement tried to do so fifty years ago, and failed. Convinced at heart that Anglicanism was identical with the apostolic religion of primitive times, they thought that, to prove this, it was but necessary to translate the works of the fathers of the primitive Church. They set to work. Cardinal Newman shall himself tell us the result:—

"Judge, then, of their dismay, when, according to the Arabian tale, on their striking their anchors into the supposed soil, lighting their fires on it and fixing in it the poles of their tents, suddenly their island began to move, to heave, to splash, to frisk to and fro, to dive, and at last to swim away, spouting out inhospitable jets of water upon the credulous mariners who had made it their home. . . .

They saw distinctly, in the reasonings of the fathers, the justification of what they had been accustomed to consider the corruption of Rome. . . . Time went on, and there was no mistaking or denying the misfortune which was impending over them. They had reared a goodly house, but their foundations were falling in. The soil and the masonry were both bad. The fathers *would* protect Romanists. The Anglican divines *would* misquote the fathers, and shrink from the very doctors to whom they appealed. The bishops of the seventeenth century were shy of the bishops of the fourth." ("Anglican Difficulties," p. 124.)

More than thirty years have passed away since Cardinal Newman made his final choice between Anglican theory and Catholic fact. Quite recently, in a postscript to the fourth edition of his letter to the Duke of Norfolk, his Eminence wrote:—

"From the day I became a Catholic to this day, now close upon thirty years, I have never had a moment's misgiving that the Communion of Rome is that Church which the apostles set up at Pentecost, which alone has 'the adoption of sons, and the glory, and the covenants, and the revealed law, and the service of God, and the promises,' and in which the Anglican Communion, whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such, no part. Nor have I ever for a moment hesitated in my conviction, since 1845, that it was my clear duty to join that Catholic Church, as I did then join it, which, in my own conscience, I felt to be divine. Persons and places, incidents and circumstances of life which belong to my first forty-four years, are deeply lodged in my memory and my affections; moreover, I have had more to try and afflict me in various ways as a Catholic than as an Anglican; but never for a moment have I wished myself back; never have I ceased to thank my Maker for his mercy in enabling me to make the great change, and never has he let me feel forsaken by him, or in distress, or any kind of religious trouble."

CHAPTER X.

MAKING OUR SALVATION SURE.

IT is astonishing that Christians will persist in experimenting in so momentous a matter as the salvation of their souls. Suppose that divine grace meant capital, that religion meant finance, and that churches were banks,—would you be content to risk your all in the new opposition Anglican bank, with its directors divided into hostile factions, its subordinates in defiant revolt, its documents in confusion and contradicting one another, its credit a byword; or would you not certainly prefer as safer the old Roman bank, with its eighteen centuries of prestige, its unity of direction, its faultless management, and its consolidated strength? Suppose that you were quite a disinterested party, and that a poor woman came to ask your advice as to which of those two establishments was the more trustworthy,—what would you feel bound in charity and justice to say to her?

Melancthon, the favorite disciple of Luther, had prevailed on his mother to follow him in the path of the so-called Lutheran Reformation. On her death-bed she called her son, and solemnly charged him to tell her the truth:—

“My son, by thy urgency I have abandoned the Catholic Church, and followed the new religion. I am about appearing before God, and I adjure thee by the living God, tell me, and keep not the truth from me, in what faith must I die?”

Melancthon bent his head, and was silent for a while. There was a struggle in his heart between love for his mother and the pride of sectarianism. But at last he made answer: “Mother, the Protestant doctrine is the easiest, but the Catholic is *the surest!*” *

Then, if the Catholic religion is the surest, surely one should embrace it.

This simple argument, based on good sense, determined Henry IV to become a Catholic. A conference on religion was being held, in Saint Denis, before the king and his court. On one side, many Catholic doctors; on the other, the ministers, Duverdier, Morlas, Salette, and some others.

The historian Péréfixe tells us that “the king, observing that none of the Protestant divines dared to deny that one may be saved in the Catholic Church, remarked: ‘What! you are all of one accord in that there is salvation in the Roman Church?’ ‘Certainly,’ rejoined the ministers, ‘provided a man leads a good life.’ Then, turning to the Catholic doctors, ‘Do you think, gentlemen,’ he asked, ‘that I can work out my

* Andin, “Life of Luther,” t. iii, p. 268.

salvation, remaining a Protestant?' 'It is our belief, sire, and we solemnly profess it before you, that, having once known the true Church, you must enter it, and that there is no salvation for your soul if you remain a Protestant.'

"Whereupon the king judiciously remarked, in addressing the ministers: 'It is then the behest of prudence that I should belong to the religion of the Catholics, and not to yours. For, you agree with them that, in their religion, I can be saved; whereas, in yours, I can be saved, it is true, in your opinion, but not in theirs. According to prudence, then, I must keep on the safest side.' " And he became a Catholic.*

Lastly, suffer me to appeal to you in the most solemn way I can, both as a friend and as a priest. You hope to die in the grace of God, and that, in your last sickness, you may be fortified with the death-bed sacraments. But the church of which you are so distinguished an ornament, has practically abolished one of those holy sacraments. In her Twenty-fifth Article of Religion she emphatically denies the Catholic faith which teaches that extreme unction is "a sacrament of the Gospel," *i. e.*, ordained by Christ himself. Article Twenty-five plainly speaks of it as a corrupt following of the apostles, not to be accounted "*a sacrament of the Gospel.*"

Christ himself instituted the rite of "anointing with oil" (Mark vi, 13); and its use in all cases

* "Plain Talk about Protestantism," by Mgr. Ségur.

of extreme sickness is positively commanded by God in the fifth chapter of the Epistle by St. James: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick; and the Lord shall raise him up, and, if he have committed sins, they shall be forgiven him." (Protestant version.)

In order to explain away this very plain injunction of Holy Scripture, Protestants have invented many theories. They hold that this command had only reference to apostolic times, and that, when miracles ceased, it became a dead letter. But to this we must answer that "the laying-on of hands" (that is, of the apostles' hands), or, as we now speak, "confirmation," was, in apostolic times, accompanied with extraordinary and miraculous gifts. But when miraculous manifestations ceased, why did not confirmation cease also; and how came it that, at the Reformation, the Anglicans retained it, and in a form more consistent (as they supposed) with apostolic usage, insisting that the bishop's hands should *touch* the heads of the candidates: a ceremony which, up to that time, had not been customary? Extreme unction, however, was not an apostolic rite; on the contrary, the words of Scripture are, "Call the *elders*," that is, the pastors. And there is not a single instance given in the Bible of a

miracle worked by a simple "elder, presbyter or bishop." Nor do the words, "the Lord shall raise him up," necessarily imply a recovery of health, but rather speak of the "resurrection unto life at the last day." How, again, can it be maintained that the use of oil was merely a medicinal relief, when, attached to it, we find "the forgiveness of sins"? Nor can it be allowed that the sacrament was intended as a preservative against natural death. This would be absurd. On this showing, anointing would imply physical immortality. We may therefore conclude that anointing is what the Bible says it is, "a priestly anointing, whereby consolation, the forgiveness of sins and the surety of resurrection are afforded to the faithful recipient." Beautifully was it foretold by David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou (Jesus) art with me: Thy rod and thy staff (the arms of thy cross) comfort me: Thou hast prepared a table before me (the *viaticum*). Thou hast anointed my head with oil, and my cup of bliss shall be full." (*Psalms* xxiii.)

Beautifully was it foreshadowed when the weeping Magdalen anointed the body of Jesus: "She is come beforehand to anoint my body for the burial." (Mark xiv, 8.) So, now, when the members of Christ's mystical body are weeping at the thought of their sins, to answer for which they are about to be summoned to the judgment-

seat of Christ, then comes the Church to anoint their bodies "aforehand to the burying," so that, dying and being buried with Christ, in Christ they may rise again.

But where is this most sweet sacrament in the Anglican Church? It was suppressed. It is lost. It is forgotten. At the supreme moment of all, the Episcopal Church leaves its children to die unanointed, and ushers them into the presence of God, in an act of wilful disobedience to one of the most plain commandments to be found in Holy Scripture. In this, the Protestant Church shows itself in its true colors. "The tender mercies of the wicked are cruel:"—

"I wish you also to represent to your hearers that a Protestant is not to suppose that he is guilty of any disrespect to religion in not sending for a minister when he apprehends himself to be dying.

"A Roman Catholic who trusts in the efficacy of extreme unction, is bound on his principles to apply to his priest to administer it. And the priest (if a sincere believer in his religion) will be ready, at the utmost hazard of his life, to impart what he considers those spiritual helps which, according to his creed, may make the difference of his soul's being saved or lost eternally. But I should say that a Protestant who considers himself to be laboring under any infectious disease, is bound to abstain from exposing his pastor to the risk of infection; believing, as every Protestant is bound to do, that there is nothing in his religion at all corresponding to the extreme unction of the Romish Church." (*Address to his Clergy*, by Dr. Whately, Protestant Archbishop of Dublin, 1832.)

Anglicans die, like all other heretics, outside

the Church, and after death comes the judgment. This wilful disobedience in which every Anglican is involved in the hour of death, ought to convey sufficient warning to every devout mind. And if I ever prayed an earnest prayer, it is that the members of my late congregation, and especially those who were my penitents in Liverpool and New York, may not die in the communion of what I cannot but consider the wicked and execrable Anglican apostasy. I have spoken, dear friend, in terms not stronger than the occasion demands. No one can be more conscious than I am of the horrible fascination of Anglicanism. I loved Anglicanism. It was my idol, until I discovered it to be a gilded calf. To help on its triumph over Romanism and Puritanism was my ambition. I thought it was the truth of God. To this day I look back with conscious, though suspicious, pleasure to our hearty services, our joyous hymns, our confraternity gatherings, and our pretty little oratory, with its lights and lamp and flowers. The revival of Catholic thought is, no doubt, the work of God, whereby he generously tries to lead you back to the one fold from which, as you daily confess, our fathers strayed: "We have erred and strayed from thy ways like lost sheep." As for conscientious Ritualists, who remember how much they have already learnt, and who pray that they may be more and more taught of God, to such I say, God bless

you; but for those who presume to speak with almost Pontifical authority, and command the frightened conscience, "Thus far shalt thou come, but no farther;" for those who have the presumption to say that God intended the movement to reach its climax in *them*: "*I*, Bishop High-and-Dry, or *I*, Dr. Tractarian, or *I*, Mr. Puseyite, or *I*, Father Evangelist, *I* am the truth of God, you must not go beyond *me*,"—such I regard with instinctive aversion. When I think of them, the words of our Lord seem to ring in my ears: "Woe unto you. You have taken away the key of knowledge, you yourselves have not entered in, and those who were entering in, you hindered." (Luke xi, 52.)

This last consideration about the hour of death ought to cause you to reflect with great prudence. "He that is guilty in one point is guilty of all," says the Bible, concerning transgressors of the law. Not that he actually transgressed every commandment, but because he sinned against the authority which gave the law—the Lawgiver himself. So, in the faith of the gospel to which the law gave place, he who disbelieves one point of revealed truth sins against all, because he sins against the authority by whom revelation is made—against God the Holy Ghost. Finally, he who rejects one sacrament (*e. g.*, unction) virtually rejects all; for he sins against the authority who ordained the sacraments—Jesus Christ himself.

Mgr. Ségur tells us of a certain continental Anglican chaplain, "who once gained over to his sect a good woman who had allowed herself to be influenced by his assertions. She was very assiduous at church, frequently at communion, became a Sunday-school teacher, and, in one word, was both a useful and an ornamental member of the little community. In the midst of all this happiness the poor creature was all at once taken down by sickness. She grew worse, and her physician let out expressions which were very far from warranting her recovery. In the presence of death, at the approach of the judgment of God, the poor woman shuddered and seriously thought of her chances. In that light which did not deceive, she began to feel that she had gone astray from *the* faith. She begged of a neighbor to bring to her, without delay, the priest of the parish, a good and worthy clergyman whom she had known long ago, and whom her apostasy had grieved to the heart. He found her in tears, consoled her as well as he could, and made her both aware of the enormity of her sin, and confident in the infinite mercy of God. She made her confession, and was reconciled with our Saviour. Then he administered to her extreme unction, the sacrament that brings so much comfort to the dying, which she had lately been taught to laugh at, but the importance and efficacy whereof she at this moment understood well. Lastly, he carried to her the holy viaticum, that most holy and most adorable mystery within which Jesus Christ veils himself, in order that we may approach, and he may fortify us, at the end of our journey. Having made her peace with God and with her soul, the poor woman felt happy, and already looked without fear to the moment of her entering into eternity.

"On the evening of the same day, the Protestant minister calls on the sick woman. He had just heard of the priest's visit, and he could not believe what he called 'a scandalous defection, a shame to the pure Gospel, a falling-back upon the superstitions of Babylon.' In fact, what vexed him most was the talk of the neighborhood, as inferences would

be made in disparagement of the *pure Gospel*, and hurtful to the susceptibilities of the reverend pastor. Accordingly, he expostulated in strong terms with the sick woman, reminding her of the courage with which she had before rejected 'all such mummeries,' and those errors which she ought to have never again adopted. 'Ah! sir,' replied the good woman, 'all this was very good when I was well; *your religion is a very easy one to live in, but it's the devil to die in!*' (*C'est bien commode pour vivre, mais c'est le diable mourir!*) She felt, the brave woman, that, with that simple expression, she had placed her finger on the sore spot of Protestantism."

In conclusion, if this remonstrance has suggested to you, or to any of those whom I must still call "my people," a single doubt as to your safety in Anglicanism, I beseech you, in the name of God and by the mercies of Christ, to follow it up.

"In order to save our souls we must," says Lacordaire, "fulfil three conditions: 1, we must practise truth to the extent to which it is known to us; 2, we must embrace and practise truth superior to that which is engendered in us, as soon as it is possible for us to take cognizance of it; 3, we must die loving God above all things.

"1. We must practise truth to the extent to which it is known to us, for he who does not practise the truth which he knows, hates or despises God, who is truth itself: he is condemned by his own conscience. He, on the contrary, who, with his heart and mind and strength, cleaves to all the truth which is known to him, is safe and sound before God, according to the express doctrine of St. Paul: 'Glory and honor and peace to every one,' etc. (Rom. ii, 10.)

"2. We must embrace and practise truth superior to that which is engendered within us, as soon as it is possible for us to take cognizance of it. He who rejects the higher

truth which he might know, is as guilty as he who does not practise the inferior truth, born-within him. In his heart he abhors truth, because a closer acquaintance with it requires greater sacrifices from him. You will say perhaps that it is difficult to pass from the lower to the higher degrees of truth. But whence arises the difficulty, if it is not within ourselves, if it is not because we do not practise truth to the extent to which it is known to us? What! you wish God to impart to you more enlightenment, and you do not even perform the duties which the lesser light imposes upon you? Listen to the divine oracle: 'He that doeth truth cometh to the light' (John iii, 21); that is to say, he who yields to the light which he has, attains to the perception of light which, before, was unknown to him. Do you follow that light? If you do not, to what purpose should God give you more light? He would only add to your guilt.

"3. We must die loving God above all things; for this is the end of Christianity: 'Every one that loveth God is born of God.'" (Lacordaire, Conference V, "On the Church.")

Place yourself, then, in the presence of your Maker, and realize that you are a *creature*; that all you are and all you have is from him.* This is humility; and, if you do not build upon this foundation, you build upon the sand.

"Next, reflect that he is a spirit, and so are you; that he desires to communicate his truth to you, and that he has framed your intellect so that it tends to receive it.

"Thirdly, remember that, his revelation being supernatural, you require supernatural light to apprehend it, and supernatural strength to embrace and retain it. For this you must pray. Without prayer you will do nothing.

*This excellent advice is transcribed from "The Divine Teacher," by the Rev. Fr. Humphrey, S. J., formerly Anglican chaplain to the late Bishop Forbes of Brechin.

“Fourthly, that the truths of Pentecost may be proposed to your mind, you need a teacher: ‘Faith cometh by hearing.’ ‘The priest’s lips shall keep knowledge, and thou shalt inquire the law at his mouth.’ If this was true of the elder dispensation, how much more true is it not of the gospel of the God-man! It is not, as a general rule, by controversy or study, but by the living action of soul on soul, of a soul full of the light of faith on a soul as yet in the darkness of unbelief, by the hearing of the *truth* from the lips of *authority*, that faith comes.

“Fifthly, go to some priest: it matters not to whom. Our natural abilities and acquirements may vary; but our authority is one, and our teaching is the same. It is not through our powers of persuasion, but by the might of God, that you will see and know.

“Sixthly, *act at once*. You are not bound as yet to submit, but you are bound to *inquire*. If you have a shadow of a doubt, the faintest reasonable suspicion that you may be wrong, you are bound, on peril of your soul, not to rest till you are absolutely certain that you are right: ‘The night cometh, when no man can work.’ To-day may be your last, and—your eternity is at stake.

“Seventhly, prepare your soul to meet temptation. You will have suggestions from the great enemy of souls, the wisdom of the worldly, and the frailty of fallen nature, to contend against.

“Among the wiles of the devil in our day are, ‘Go abroad, throw yourself into hard work, and your doubts will disappear.’ Yes, I quite grant, your doubts will disappear. But will they be displaced by certainty, and will you have ‘the joy and peace of believing’?

“Again, ‘Take time, and be prudent, whatever you do. Promise me that you will wait for a year, or at least six months, before you take the final step; and that you will not see a Catholic priest, or read a Catholic book, or enter a Catholic Church during that time.’ Let us look at this. In the first place, are you quite sure that you will be alive six months hence? Already the words may be said of you,

‘Thou fool ! this night thy soul shall be required of thee.’ And then what answer could you give to the question of your Judge, ‘Why are you not a Catholic? Why did you stifle instead of solving your doubts? Why did you not, at least, go on inquiring?’

‘I agree with the counsel, ‘Take time, and be prudent.’ You are safe so long as you are earnestly, honestly, and anxiously inquiring; but from the moment that, by God’s grace, you see the truth, there is not a moment for delay. Your reason, illuminated by the light of faith, sees, and your judgment declares, that there is on earth a Divine Teacher; your conscience says, ‘Submit yourself unreservedly to that teacher;’ and every moment thereafter till you resolve, ‘I will and do submit myself,’ is at the peril of your soul.

‘You may make promises of delay, and you may confirm them by an oath, if you will. Such promises do not bind you. They are made against the interests of your Maker, and of your own soul. They are null and void, from their nature and in their beginning, rotten in the foundation, and valueless. You were weak to make them, you would be wicked to keep them.

‘Again, you will have temptations from the possible, nay, almost inevitable, consequences of your conversion, in the rude wrench given to the friendships of years and to family ties, and which may issue in their disruption, in the damage done to your temporal position and prospects, involving those also who depend on, and are very near and dear to, you. . . To have to leave all, in order to follow the Divine Teacher, has been the lot of many who, in late years, have received the grace of divine faith. . . . Remember Him who said: ‘I came not to send peace on earth, but the sword; for I came to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against the mother-in-law; and a man’s enemies shall be they of his own household. He that loveth father and mother more than me, is not worthy of me,’ etc.

‘Go, therefore, at once, without any delay, and show

yourself unto the priest. He will teach you carefully the whole cycle of Christian doctrine; but not until you have recognized the Divine Teacher, and submitted yourself unreservedly to her divine authority. To tell you her doctrines now, would be merely to gratify your curiosity, or, at most, to give you *information*. It would not be *teaching*; for that supposes a disciple submissive to his teacher.

“You will have to be prepared for the sacraments, one by one, as you approach them.

“For your reception a knowledge of two suffices, of baptism and penance; and that is required, because those two form part of the order of your reception.

“You will have, it is true, to profess your faith in the various articles of the Christian doctrine, as laid down in the Creed of Pope Pius; but then, not because you have examined them, and they severally commend themselves to you, but because they are proposed to you by the Divine Teacher. This is the one intelligent ground of your belief. If you believe in her divine authority, you thereby implicitly believe in the infallibility of her doctrine.

“May God grant you the twofold grace, of light to see his truth, and of strength to embrace it whatever it may cost you !” (“The Divine Teacher.”)

I am, dear Dr. Ewer,

Most sincerely yours,

ALOYSIUS J. D. BRADLEY,

Missionary Priest.

APPENDIX.

Appendix A.

THE ANGLICAN SELF-CONSTITUTED DIRECTOR.

“You must obey your director, and your director must obey no man. On these two canons, Ritualism ‘dependeth and its prophets.’ To begin with the second clause: Your director cannot possibly obey any one. This is clear. If he obeys the Archbishop of Canterbury, at once, of necessity, he ceases to be a Ritualist and ceases (the archbishop does not recognize directors) to be your director, and becomes an ordinary Protestant. If he obeys Pope Leo XIII, again he ceases to be a Ritualist and ceases to be your director, since he can no longer be Father Cuthbert. If he flies off to the far East and seeks union with the Oriental Church, alas! even there he loses his identity: he is no longer your director, nor the Ritualist Father Cuthbert. He is one of the miserable crowd subject perhaps to some Archimandrite. Therefore, your director must simply obey no man.

“The other point is equally clear. You must obey your director, for he holds the place of God. Our Lord says to your director, ‘He that hears you hears me.’ No further proof is needed. Obey your director and ‘keep his commandments, for this is all man.’ A blind obedience to your director is quite as essential for the very existence of Ritualism, as is the complete emancipation of your director from all obedience to living man. For, if your obedience be not quite blind, you shall begin to see. And if you once begin to see, one of the very first things that you shall see is that to your Director you owe no obedience at all, because he does not hold the place of

God in your regard. We cannot have the merit of Christian obedience, unless we can first satisfy ourselves that he who rules us can trace up his commission to our Blessed Lord. Thus, in the Catholic Church, the layman obeys the priest in the things appertaining to his office; but he knows that the priest holds his power from the bishop, and that the bishop has been duly appointed by the pope, who by direct line inherits the power of St. Peter, which derives immediately from our Lord. Thus, too, the religious in the Catholic Church obeys his immediate superior, who has been duly commissioned by the General-Superior or the Chapter, and these in their turn hold their authority from the Holy See, and thus from Christ." (Fr. Gallwey's "Lectures on Ritualism," No. vi.)

Appendix B.

INFALLIBILITY.

To the same effect is the "*Pastoral Instruction*" of the Swiss Episcopate:—

"The Holy Spirit has not been promised to the successors of St. Peter that they might publish any new doctrine revealed by him, but in order that, with his assistance, they may holily guard and faithfully set forth the revelation transmitted by the apostles: that is to say, the deposit of faith. . . . It in no way depends on the caprice of the pope, or upon his good pleasure, to make such and such a doctrine the object of a dogmatic definition; he is tied up and limited to the Divine Revelation, and to the truths which that revelation contains; he is tied up and limited by the creeds already in existence and by the preceding definitions of the Church; he is tied up and limited by the Divine Law and by the constitution of the Church, etc., etc."

Bishop Fessler, the late Secretary-General of the Vatican Council, thus explains the true meaning of infallibility:—

“I must call the attention of my reader to the results of the investigation I have made on the true extent of the subject-matter of Papal Infallibility according to the *de fide* definition of the Vatican Council:—

“1. I have nothing to do with what the popes have thought, or said, or done, or ordained to be done, but only with what they have defined to be a doctrine of faith or morals *ex cathedra*, etc.

“2. Acts of popes are undoubtedly not papal utterances *ex cathedra*.

“3. All that popes have said in daily life, or in books of which they are the authors, or in ordinary letters, are not dogmatic definitions or utterances *ex cathedra*.

“4. Utterances of popes, either to individuals or to the whole Church, even in their solemn rescripts, made by virtue of their supreme power of jurisdiction, in issuing disciplinary laws, in judicial decrees and penal enactments, and in other acts of ecclesiastical government, are not dogmatic papal definitions or infallible utterances *ex cathedra*.

“5. Accordingly, none of these matters, acts of popes (2), what popes have said (3), utterances of popes, have anything to do with the subject under discussion, which is exclusively about infallible definitions.

“6. Moreover, if we have before us a real and true dogmatic definition of the pope, still only that portion of it is to be looked upon and accepted as an *ex-cathedra* utterance, which is expressly designated as ‘the Definition;’ and nothing whatever is to be so regarded which is only mentioned as accessory matter.” (“The True and False Infallibility of the Popes,” by Bishop Fessler, Secretary-General to the Vatican Council, chap. iii.)

The work from which I have just quoted, was especially commended and approved by the late Pope Pius IX in the following brief:—

“We esteem it a very opportune and useful thing to have beaten back the audacity of Professor Schulte, inciting, as he does, the secular powers against the dogma

of Papal Infallibility, as defined by the Ecumenical Council of the Vatican. For it is a matter, of the true meaning of which not all men, and especially not all laymen, have a clear and thorough understanding; and the truth, when lucidly set forth, is wont to expel, from properly constituted minds, opinions which men perhaps have imbibed with their mothers' milk, to confirm others in a clear understanding and fortify them against insidious attacks. Wherefore, if you continue to refute figments of this kind, you will deserve well of our most holy religion and of all Christian people, in that, like a good pastor, you withdraw them from poisoned pastures. We make known to you, then, the great pleasure you have given us, both by reason of the book which you have presented to us, as well as by reason of your most affectionate letters; and we pray that you may receive a rich reward for your deference to Our authority and devotion toward Ourselves."

Appendix C.

UNWORTHY POPES.

"Since St. Bernard . . . a long series of saints, both men and women, have acknowledged the possibility of a pope's bad administration and abuse of power. Passing by many of them, we shall confine ourselves to quoting an Italian: we mean St. Leonard of Port Maurice (died 1751). We purposely choose St. Leonard, as he was canonized by Pope Pius IX. Once preaching in Rome on the subject of the universal judgment and the separation of the elect from the reprobate, he did not fail to make the angels commence their separation with the popes: 'All the popes have been called "Holy Father," . . . but it is, indeed, a great weight to be answerable for the souls of the whole world: no wonder, therefore, if, among many, some popes, men as they are, will go to the bottom. . . . What shame for that poor pope !' etc." ("The Pope of Rome and the Popes," Tondini, p. 174.)

Appendix D.

UNITY.

“Unity of belief is the dream of the inexperienced, the goal of the ambitious; dissent is the history of man. If, as is the case in many countries, one creed is embraced by a whole nation, it is a proof, not that all think alike on those subjects, but that none think at all. So naturally and universally does difference of opinion arise on every subject, and especially the most interesting which can occupy the human mind, that a more correct measure of the intellectual activity which pervades a people cannot be found than in the amount of religious divisions which prevails among them.” (Alison’s “History of Europe,” vol. iv, p. 188.)

Such is the Protestant view. Let the devout reader compare it with the words of Christ in *St. John* xvii.

When I was a curate at the Ritualistic Church of St. Alban, Holborn, London, the sick-list, announced each Sunday from the pulpit, invariably began: “Your prayers are requested for our Holy Mother the Church of England, also for John Brown,” etc., etc. It was not specified what was the Holy Mother’s sickness, nor yet what the nature of the symptoms. It may be presumed, however, that she was suffering from her old complaint, schismaticism. Viewing her as a mother-schism, she has certainly fulfilled her destiny in the natural order. She has been fruitful and multiplied, and replenished England and her colonies with sects and schisms. The list of religious denominations, merely in England and Wales, compiled by the Registrar-General in 1877, numbered one hundred and forty-three. It may interest my readers to know that the number of Catholics in Great Britain and Ireland is estimated at 6,000,000.

Among these various religious denominations, in spite of two and a half centuries of merciless persecution, the ancient Roman Catholic Church ranks first in the number of "church-goers." This is so true that, even thirty-four years ago, Cardinal Wiseman, preaching at Moorfield, boasted: "But I appeal to you, who know that the number of Catholics is not small, and that, even in these British Islands, those who profess the Catholic religion are more numerous than the followers of any other particular creed." In connection with this subject an interesting experiment was tried this Lent (1879) by *the Philadelphia Times*. A census of church-goers was taken simultaneously throughout that great city and stronghold of Protestantism. I will quote one item:—

"We know by experience, taking them as a whole, that by far the most crowded churches in our large cities and towns are those under the direction of Rome. Thus, while the total attendance last Sunday morning on the Northern Presbyterian Church of Philadelphia, the best-filled Protestant place of worship, was 544, that on the six Lenten Masses of the Holy Family Catholic Church was 5,261." (*Philadelphia Times*.)

Now, it must be remembered that the Holy Family Church is only one out of forty-five Catholic churches and fifty Catholic chapels in the city of Philadelphia.

A great deal of confusion arises in determining the exact numerical strength of the Protestant Established Church of England, from the fact that, being (at present) the State Church, she is supposed to contain in her bosom all her majesty's Protestant subjects. Unscrupulous writers, like Dr. Littledale, make capital out of this anomaly: *e. g.*, the whole population of England and Wales is 24,000,000,

and, according to Dr. Littledale, the Church of England "is responsible" for 23,000,000 :—

"There are about 1,000,000 Roman Catholics in England and Wales, out of 24,000,000: = 4.50 per cent. But the criminal Protestant children, boys and girls, detained in English reformatories on December 31, 1877, were 4,289; and the Roman Catholic ones, 1,346, or more than twenty-four per cent. of the whole number, *i. e.*, nearly *six times* their proper ratio. Yet, while there is but one Anglican clergyman for every 1,044 of the whole population for which the Established Church is responsible, there is a Roman Catholic priest for every 555 of his co-religionists in England and Wales, without counting members of active religious orders of both sexes, who have greatly increased of late years, and share the work." (Dr. Littledale, in the *Contemporary Review*, 1878.)

Dr. Littledale has been ably answered by the distinguished Oratorian, Dr. Ryder, in the *Contemporary Review* for March, 1879. I extract the following:—

"Now, the Roman Catholic priesthood does concern itself, and so, in a certain sense, may be said to hold itself responsible, for the whole population; but of only a very small minority of the Anglican clergy can the same be said. However, let both communities lay claim to the 24,000,000. I can have no possible objection, and the result is that Catholics have only 1,900 men for the same work for which Anglicans have 23,000. Of course, I do not insist upon what, no doubt, was a mere oversight, though an outcome, I fear, of that greediness of cheap triumph which characterizes the whole of Dr. Littledale's article. Let us take, then, the 12,000,000 ordinarily allowed to the Anglican Church; for these it has 23,000 clergymen—that is, one to every 521; whereas our 1,900 priests to 1,500,000 is one to every 789. So much for Dr. Littledale's calculation, which gives a proportion to population of two priests for every Anglican clergyman. It should be

borne in mind, moreover, that the heaviest of a Catholic priest's duties in a large town parish is his attendance on the dying. He believes, in common with such Ritualist clergymen as have really grasped the sacramental system, that the ministrations of the priest at a death-bed may make all the difference. In consequence of his so believing, this portion of his work necessarily enforces a predominant claim upon his thoughts and energies; whilst, of its results, there can be nothing whatever to show till the great day of account. With the vast majority of Anglican clergymen, on the contrary, this most laborious and harassing part of the Christian ministry is to a great degree in abeyance; and even amongst Ritualists, with few exceptions, it falls far short of the proportions it assumes with us. Partially worked-out statistics certainly do not present the controversial field I should have selected, but I am bound to follow Dr. Littledale; and it is important to show that, where most men at least affect scrupulosity, he does not care to do so."

Father Ryder might have added that the twenty-three thousand Anglican clergy receive from the state an annual income of over seven million pounds and enjoy the revenues of over six hundred thousand acres of land, while the Catholic clergy receive nothing.

If I were at home in my own study, I could furnish some statistical evidence calculated to surprise my Protestant friends. I can, however, give a sample from memory. In 1868 I was curate at the Church of St. Martin-in-the-fields, Liverpool. The number of parishioners was estimated as something over fifteen thousand. The salaries of the vicar, the curate, the organist, sexton and choir, etc., were all paid by the Corporation of Liverpool. The church is an immense one, and will accommodate three thousand people. It is handsome, commodious, and, in

my time, bright with painted glass, gorgeous hangings, and all the accessories of Ritualistic worship. The music was excellent.

The Mass in masquerade (to use Disraeli's expression) was performed every Sunday. And the congregation consisted only of seventy or eighty persons, including children. It used to be objected that the "parishioners" would not attend the church on account of the "Puseyite practices." Four years ago the church fell into different hands. The High-Church vicar, Cecil Wray, died. A Low-Church vicar succeeded him. Altar-clothes, chasubles, candlesticks, crosses, cottas, cassocks, censers, etc., etc., were all zealously swept away. And instead of the Mass in masquerade, the Lord's supper is administered in the evening. The new order of clergy inaugurated their innings by preaching a crusade on Popery and Puseyism. Popular preachers were brought from afar.

Now that their church was purged of Popery and freed from the administration of teachers of false doctrine, the parishioners were loudly invited to show their appreciation of the Gospel change. But it would not do. The church is as empty as ever. "The public" in general view the Church of England and its dissensions with "a comparatively languid and contemptuous interest." (*London Times*, 1877.)

The Church of England in our large cities is played out. The deserted and almost empty churches of London, Liverpool and Manchester, tell but one tale. The desperate attempt to save their church, which the Ritualists are making, by bolstering it up with patch-Catholic doctrines, and employing Roman Catholic upholstery to hide its nakedness, only makes its real state and condition more noticeable.

An old lady, with one foot in the grave and all her teeth in the gutter, succeeds only in making herself the more hideous by draping herself in youthful attire. The English public do not care for shams. They will not be taken in with a little gilding.

The Reformation and its Established Church are both essentially Protestant. For this, human bonfires have blazed, and streets have run with rivers of human blood. It is an insult to our common-sense to pretend that this was all unmeaning child's-play.

The Church of England was intended to be a compromise. The political object for which it was created has been obtained. It is now becoming, every day, more and more an incubus to that state which invented it. Like every other heresy and schism, it is breaking up in pieces, and its theology is nothing more than a conglomeration of dissolving views, which are melting away in every direction, Catholic, Atheistic, Materialistic, Communistic. It has one mark by which it is very well known—disruption. Anglicanism is going the way of all other revolts against Catholic truth and divine constituted authority. Soon it will be as antique and unknown as the Donatist Schism of the days of St. Augustine.

I remember once crying out desperately in a Protestant pulpit: "Brethren, this Anglican Church must be of God, for who else could keep together such a seething mass of conflicting elements—such a den of infuriated theologians ready to tear each other by the throat in mutual extermination?"

But we are digressing from the subject of the numerical strength of Anglicanism. In November, 1877, the Rev. I. Guinness Rogers contributed a temperate essay, on

non-conformity, to *The Nineteenth Century*: "To every far-seeing friend of the Establishment," he wrote, "it must long have been evident that the maintenance of a national church, *from which about one-half the nation has separated*, must be attended with immense difficulties." And of the twelve millions who are generously accredited to the Establishment, how many of them ever darken the church-door except for the performance of the quasi-civil functions, *e. g.*, baptism, marriages and funerals! What a contrast to all this is the rejuvenescence of the Catholic Church!

"Statistics tell us how in *little more than thirty years* the churches have increased from 600 to nearly 1,400, and the number of the priests from 776 to upward of 2,100,* while, in what was once known as the London District, and now constitutes the dioceses of Westminster and Southwark, the religious houses have grown from twelve to ninety. These few figures speak for themselves, and testify to the life—the new life, which has grown up in England. But how much more must there be which figures cannot represent! The generation has not yet passed which saw the Catholic Church in that land in a very different position, and very differently regarded both by those without and those within its fold." (Henry Bedford, A. M., in the *Irish Monthly*, April, 1879.)

But if the Anglican Church, in spite of the prestige it enjoys in the land which gave it birth and legitimized it, in spite of its political power and its enormous wealth, is fast losing the affections and even the respect of the people, what can its influence amount to in other countries? What, for example, in the United States? Let us take the largest and wealthiest of the Protestant dioceses, that of New York, which embraces nine counties, and is worked by 308 clergymen, and yet the number of communicants

* "Including Scotland."

is only 34,000, while the number of communions made in *one* Roman Catholic city church (St. Stephen's) this Lent, 1879, exceeded 41,000.

THE ANGLICAN CHURCH IN THE UNITED STATES.

“The organization which calls itself the ‘Protestant Episcopal Church in the United States,’ is a small body, numerically. According to its latest official statistics—those contained in its directory for the present year—the whole number of its ‘communicants’ throughout the United States is 268,534. Now the term ‘communicant’ with this sect means all its adult members, and all of their children who have been confirmed—a ceremony, for they do not regard it as a sacrament, which generally takes place when the children are about twelve or fourteen years old. If we allow that there are as many children too young to be confirmed as there are adults and confirmed children, we should have as the whole number of Protestant Episcopalians in the United States 537,068—a less number, by a considerable sum, than that of the Roman Catholics in New York city and Brooklyn alone. There seems to be good reason to believe that the whole number of the sect in the United States does not exceed 500,000. The number of deaths among them in 1876 was 20,093, or about one in twenty-five, taking 500,000 as the true number. The number of marriages was 9,494, or one in fifty-two; the number of baptisms was 42,031, or one in eleven. This little sect, however, is, for the most part, composed for wealthy or, at least, well-to-do people; they raise large sums of money for the support of their so-called bishops and clergy; and it is not surprising that these gentlemen are numerous. In fact, the sect in this country reminds one of an army disproportionately provided with officers, and having very slim ranks. There are fifty-nine of the ‘bishops,’ and 3,171 ‘priests and deacons;’ that is to say, there is one ‘bishop’ for every 4,551 communicants, and one ‘priest and deacon’ for every eighty-five communicants.

It must be rather easy lives for these gentlemen: many a Roman Catholic parish priest has a much larger flock than the average of these Protestant bishops. The wealth of the laity, as well as their commendable generosity, is shown by the fact that their contributions for the support of their church during the year 1876 amounted to \$6,539,927, an average of twenty-four dollars for each communicant. 'The Diocese of New York' comprises the counties of Dutchess, New York, Orange, Putnam, Richmond, Rockland, Sullivan, Ulster and Westchester; in it there are 307 'priests and deacons.' Of these, ninety-seven seem to have no work to do; they are not assigned to any church, nor do they appear to be performing any clerical duty. The number of working clergy in the diocese is thus reduced to 210, and between them they have the charge of 29,884 'communicants.'

* * * * *

"We have been led to look up these statistics relating to this little sect, in consequence of reading some extremely arrogant language in the official report of a congress of its members held at Boston last year. Certain of the speakers at this congress asserted, as a fact not to be controverted, that the United States belonged to this sect, and that the country was, in an especial manner, its inheritance.

"If this be so, we must say that the heirs seem to be in much danger of losing their property. The sect seems to have very little hold among the masses, and the active members of it, according to their own showing, number little more than a quarter of a million of souls." (*Catholic Review*, April 14, 1877.)

Appendix E.

HOW PAPAL SUPREMACY WAS SUPPRESSED IN ENGLAND.

Protestant Tyranny.

"The first and most important step toward the abolition of papal authority in England was the recognition of the

king's supremacy; and this was effected in the following manner:—When the king determined on the ruin of Cardinal Wolsey, he ordered the attorney-general to file two informations against the fallen favorite, under the pretence that he had offended against the statute of provisors by the acceptance and exercise of the legatine authority. The charge was groundless; for Henry, by warrant, had permitted Wolsey to accept and exercise that authority, and such warrant the law had empowered the king to issue. But the cardinal, aware that he could gain nothing by the contest, suffered judgment to pass against him, and threw himself on the mercy of his sovereign. Two years later Henry ordered the attorney-general to file a similar information against the whole body of the English clergy. They had submitted to an authority which, by the conviction of Wolsey, had been proved illegal; and they had, therefore, been his fautors, aiders, and abettors, and of course had incurred, every individual among them, the penalties of *premunire*—that is, forfeiture of property and imprisonment for life. A more iniquitous proceeding is not, perhaps, to be found in our annals. By granting the royal warrant to Wolsey, the king had placed the clergy under the necessity of submitting to his authority, and now he prosecuted them for that submission. The clergy, however, thought, like Wolsey, that there was no wisdom in contending with a sovereign of Henry's character. It was supposed that money was his object; and the convocation in January, 1531, voted a present to him of £100,000, in return for a full pardon. To their surprise and mortification he sent back the resolution, with an intimation that the grant was not worth his acceptance, unless it were accompanied with the admission that 'he, and he *alone*, was the protector and the supreme head of the Church of England:' and, also, that 'the care of souls, which they exercised under him, had been committed to his charge.' This communication filled them with alarm. Their eyes were opened to the dangers which threatened them, and to the ulterior objects which the king had in

view; they appointed deputies to confer with the Lords of the Council, and, after three meetings, prevailed on Henry to recede so far from his second demand, as to be content with the admission that they ‘exercised under his protection the care of the souls of the people who had been committed to his charge:’ an amendment which was supposed to take away entirely what was most objectionable in that demand. Still, on the first claim, he remained inexorable. The Lord Rochford informed the convocation that the only concession which the king would make, was to allow the introduction of the words, *after Christ*, to follow the word *head*: that was his final determination—he would receive no more remonstrances or proposals on the subject. Still their reluctance was not subdued; their deputies obtained another audience, and at last a sort of compromise was effected, that the recognition should run in these words: ‘Of which church we acknowledge that his majesty is the singular protector, the only and supreme lord, and also (as far as is allowed by the law of Christ) the supreme head.’ In this form the archbishop (Cranmer) conjured the convocation to accept it, remarking, at the same time, that there was no necessity for any individual to express his mind in words: his silence would be taken for consent. ‘Then,’ exclaimed a voice, ‘we are all silent.’ Nothing more was said, and the grant, including the recognition in the preamble, was entered on the journals as having been passed unanimously.” (Extracted from Wilk. Con. iii, 725.)

Speaking of Henry’s bishops reminds one of the canonical robes of the Protestant bishop of to-day. The first sight of a full-dressed Protestant bishop is sufficient to cause a severe shock to the nervous system. But if the dress is painful, how much more painful is its history! How come Christian bishops in such a ridiculous costume making them look, as Baring Gould says in his “Caught Napping,” more like magpies than men? It was the court

dress worn by the English Catholic bishops in the reign of Henry VIII, with this difference that what now is black satin was then scarlet silk. Bishop Hooper of Gloucester set the fashion of substituting black for scarlet, having an objection to the livery of the "scarlet lady;" and Bishop Hooper's example has been followed ever since. At the Reformation the supremacy of the king was substituted for that of the pope. Very consistently, therefore, the bishops discarded the vestments of Catholic prelates, and contented themselves with the robes in which they were presented at court, and, arrayed in which, they sat in the House of Lords. Think of it, my friends, I pray you, every time you see a Protestant bishop. He wears the court livery of the most diabolical tyrant that ever disgraced humanity, and, as Luther called him, "the grossest of all pigs." The Episcopal traitors and betrayers of Catholic England threw away the pastoral staff; they were conscious that they had sold their flocks, and, no longer shepherds of Christ, were hirelings of Henry.

"It is a fearful and terrible example of a Catholic nation betrayed by a corrupted Catholic hierarchy. Englishmen have been betrayed, and, what is more, betrayed by the very power from whom, as under God, they had a right to expect protection and safety. It was in a solemn convocation, when England's churchmen were assembled, a reverend array of bishops, and abbots, and dignitaries, in orfrayed copes and jewelled mitres. Every great cathedral, every diocese, every abbey, was duly represented in that important synod; and yet the fear of a tyrant, and the dread of losing a few remaining years of wealth and dignity, so far prevailed, that they sacrificed the liberty of the English Church at one blow. The deed is signed, Henry is declared 'Supreme Head' of England's church. One venerable prelate, aged in years, and worn with fasting

and discipline, Cardinal Fisher, alone protests against this sinful surrender; his remonstrance is unsupported by his colleagues, and he is speedily brought to trial and execution. His accusers are Catholics, his judges are Catholics, his jury are Catholics, his executioner is a Catholic, and the bells are ringing for High Mass in the steeples of St. Paul's as the aged bishop ascends the scaffold and receives the martyr's crown." (A. Welby Pugin's "Earnest Address.")

I cannot refrain here from appending a touching account of the repentance of that woman who was the indirect cause of all this apostasy and crime. I am indebted for it to a review in the *London Tablet* of Mr. Burke's "Tudor Dynasty:"—

"And so passed off the pageantry, and on the next day Anna Boleyn was crowned in Westminster Abbey (Whit-Sunday, June 1st). Gardiner and Bonner bore up the lap-pets of her robe: Cranmer sang the High Mass of the Holy Ghost, gave her holy communion, and anointed her as Queen of England.

"Scarcely was the first splendor of her triumph over, when the dark shadows of coming events began to gather round her. Anna's confidential lady friend tells us the king and queen did not live happily together; the king would often use bitter words to her; the queen's conscience smote her; she would dine alone, and sit alone for hours. The mere mention of the Tower would cause her to tremble; Elizabeth Brooks heard her exclaim: 'The Tower, the Tower! how many brave and innocent people died there!' And well might the terrors of death encompass her soul. For her sake England was severed from the unity of the Church. Blood soon began to flow in torrents. Little Elizabeth Barton, the Maid of Kent, was handed over to the headsman, and met death bravely in the year following the queen's coronation. With her suffered five friars, who ascended the scaffold singing hymns. The next year the gentle Carthusian monks, on this guilty woman's account,

won the crown of martyrdom. The Bishop of Rochester was beheaded on Tower-hill, amid the wild shrieks of horror from the assembled populace: 'A scene,' says an eye-witness, 'the like of which England had never seen before.' On the day of Sir Thomas More's death, the king was angry with Anna, and told her she had caused the good man's death. Anna went to gaze on the chancellor's portrait, and crying out, "O mercy! he is still alive; he is looking at me!" flung it out of the window. Still the wretched woman, though in agonies of remorse, was not softened. On the death of Catharine of Aragon she put on yellow mourning, and in her fantastic dress intruded on the king. With a savage yell he bade her be off. She had now reached the turning-point in her career, and her heart began to soften. Every day she heard Mass and spent much time in prayer, weeping and sobbing before the altar. Her health gave way; her husband was rarely in her company. All the time not given to prayer was employed in working for the poor. During the last ten months of her life she gave away £10,000 in alms. And she found mercy with Him against whom she had sinned; the blood of his saints poured out on her account obtained for her the greatest of mercies, that of expiating her crimes, not by heartfelt repentance alone, but by a cruel death inflicted for a crime she had not committed. The king's affections had now been turned into another channel: the 'discreet and modest' Jane Seymour was now artfully approaching the perilous position of Queen Consort.

* * * * *

"The day passed, and with the twilight of the May evening the hopes of the queen had fled. The preparations for her execution were going on almost within her hearing. In this last sad night what shadows of the past must have risen before her! She paced the room many times, then retired to her humble oratory and knelt before a silver crucifix, the gift of her early friend, Claude, Queen of France. Another memorial of the past were the beads Dr. Gardyner brought her from Rome. Here Anna prayed

for some time alone. Again, she would speak to her ladies and make some loving allusions to Hever Castle: the hazel-walk, the grotto, and her old domestics. At times she became intensely excited, exclaiming, 'Where is my father? Has he deserted me at this dreadful moment? O father! why have you joined my enemies? Do you believe me guilty? Oh no, you do not, you cannot. Where am I? Oh, my brain is distracted. O mother, mother, dear, kind mother! where are you? Have you forgotten your own Nan? I have been cruelly handled by the king's council. O Mother of God! O Jesus! give me strength to meet death as I should!' The entrance of Father Thirlwall gave her some comfort. He prayed with her for nearly an hour. The holy-water from Westminster Abbey, which she desired, was brought to her this evening by Margaret Lee.

"Early on this May morning the queen heard three Masses specially celebrated for her, and then received holy communion. Shortly after the religious ceremonies were over, her highness and Margaret Lee partook of breakfast. Mildred Wyatt and Lady Kingston—a good, kind-hearted woman—were of the party. The queen spoke but little, but looked frequently at Margaret Lee, her eyes filled with tears; putting her arm around Margaret's neck, she embraced her again and again. 'O Meg! I never knew how much I loved you till now. Will you remember me? I suppose Tom (Wyatt) will write a ballad on his old play-mate and friend—unfortunate Nan. Remember me to the young maidens of Hever. Ask them to pray for me at the Mass.' . . . She then retired to her oratory. The Host, surrounded by several lights, was placed on the temporary altar by Father Thirlwall. Here she knelt alone for nearly two hours. No human voice disturbed her communing with the Eternal. At eleven o'clock she again joined her ladies. She appeared happy. . . . The hour had come. Kingston bowed most respectfully to the doomed lady and her friends. Her courage seemed for a moment to fail, and in a faint voice she said, 'Well, I am

ready, Master Kingston.' Then turning to her ladies, who all burst into tears, in the softest and sweetest accents she observed, 'Ah, dear, loved friends, be firm; pray for *me*, pray for *me* now.' It was arranged that Margaret Lee should walk beside her, ascend the scaffold with her, and perform the last sad office of removing her dress. The other ladies were to remain at the foot of the scaffold till the judicial murder was completed. . . . When she heard sobbing along her route, she several times exclaimed, 'The will of God be done; pray for me, good people.' Father Thirlwall was on her right, Margaret Lee on her left; the other priests followed, reading the service for the dead.

"Among the spectators were Sir Thomas Wyatt and her old nurse, Mary Orcharde; several gentlemen from Paris, Venice, Rome, and Lisbon, Crumwell, Audley, and the Duke of Suffolk. The queen's dying speech, given here from Father Thirlwall, is touching in its simplicity. She ended it with the words, 'Mother of Jesus, intercede for me! Lord Jesus, have mercy on my soul!' She then kissed the crucifix held to her lips by Father Thirlwall. Her eyes were bandaged, and she was led to the block.

"The tall French executioner and his assistants instantly advanced. A profound silence was observed by the spectators, the majority of whom were kneeling. The moment the queen laid her head on the block, she exclaimed aloud, "Lord Jesus, have mercy on my soul!" Whilst the words were on her lips the fatal blow was given, and the head of Anna Boleyn severed from the body. A wild shriek of affright burst from the ladies present; a look of triumph from Thomas Crumwell closed the scene.

"So died the once guilty, yet repentant, Anna Boleyn."

Aye, what a lesson should this not teach those who have overthrown the supremacy of Christ's Vicar and substituted some other secular human authority. Yet, a few years after these scenes of horror, a new Anglican Liturgy was introduced, and in the Litany Englishmen were forced to

pray: "From the Bishop of Rome and all his detestable enormities, good Lord, deliver us!" (Prayer-book of Edward VI.)

Appendix F.

CONVERTS TO ROME.

"From the opening of the nineteenth century Low-Churchmanship has been the underlying, prolific, and *sole cause* of perversions to Rome. The gymnastic pirouetting of eventual perverts through a little Ritualism beforehand does not alter the broad fact. . . . In every instance the clergmen (American) who have perverted, were reared in Low Church or Latitudinarian views." (Dr. Ewer, p. 227.)

I could not refrain myself from a hearty laugh as I read this. I gave Dr. Ewer three mental cheers. He has so accurately described himself (except, of course, in that unnecessary and unkind word, pirouetting) and his own religious development, that the "list of the clerical perversions to Rome" will not look complete without the name of Frederick Ewer. I like, too, the idea that Low-Churchmanship is a kind of novitiate of Romanism. This is easily explained. Low Churchmen are admirable for three things: 1, a great personal love of our Divine Lord; 2, a great devotion to the word of God, and, 3, like men of common-sense, they recognize the fact that the Anglican Church is not a divine, but merely a human, institution. Hence they do not and cannot exalt their church above what she pretends to be.

It is by corresponding to these two great supernatural graces, and by fidelity to common-sense, that they are

led on, step by step, till they are glad to sell all that they have, that they may possess the pearl of great price. The following picture of one such faithful, evangelical Catholic Christian will certainly charm my readers:—

“FUNERAL OF THE LATE MR. H. W. WILBERFORCE.—A correspondent writes:—The following touching account of the funeral of Mr. Henry Wilberforce at the Dominican Monastery, at Woodchester, on Monday, will, I dare say, interest many of your readers: it is extracted from the letter of a friend who was present:—During the office a venerable figure came quietly up the aisle and was going meekly to take a place on the chairs at the side, but H. saw and took him into the sacristy, whence he soon made his appearance, in cassock and cotta, in the choir, and was conducted to the prior's stall, which was vacated for him. This was dear Dr. Newman. He followed the office with them, but after a while could contain his tears no longer, and buried his face in his handkerchief. Fr. Henry sang the Mass, the provincial and prior acting as cantors; all the community present of course. At the end of Mass, Fr. Bertrand said something to Dr. Newman, and after a little whispering, the venerable man was conducted to the pulpit. For some minutes, however, he was utterly incapable of speaking, and stood, his face covered with his hands, making vain efforts to master his emotion. I was quite afraid he would have to give it up. At last, however, after two or three attempts, he managed to steady his voice and to tell us ‘that he knew him so intimately and loved him so much, that it was almost impossible for him to command himself sufficiently to do what he had been so unexpectedly asked to do, viz., to bid his dear friend farewell. He had known him for fifty years, and though no doubt there were some there who knew his goodness better than he did, yet it seemed to him that no one could mourn him more than he did.’ Then he drew a little outline of his life—of the position of comfort, and all ‘that this world calls good,’ in which

he found himself, and of the prospect of advancement, 'if he had been an ambitious man.' 'When the word of the Lord came to him, as it did to Abraham of old, to go forth from that pleasant home, and from his friends, and all he held dear, and to become——' here he fairly broke down again, but, at last, lifting up his head, finished his sentence—'a fool for Christ's sake.' Then he said that he now 'committed him to the hands of his Saviour,' and he reminded us of 'the last hour and dreadful judgment that awaited us all, but which his dear brother had safely passed through,' and earnestly and sweetly prayed 'that every one there present might have a holy and happy death.' His grief, his simple, unstudied language and gentle voice, were inexpressibly touching." (*London Tablet*.)

When Dr. Ewer is safe in the ark of salvation, he won't mind the jeers of those who poke fun at his "gymnastic pirouetting," and it won't hurt him if even Dr. Littledale discovers that "he never thought very much of Ewer—there was, you know, a great want of ballast, and he used to indulge in ecclesiastical puerilities—once he actually chanted a funeral Mass for the failure of Protestantism and sang the *Dies Iræ* with a palm in each hand and a crown on his head." All this will be said, of course. Happy will he be if he is not accused of every crime spoken of by Moses. But, what matter! It is only the old-womanish spite of a humiliated, disappointed Ritualist. Everybody understands it. The genuine Protestant is, however, more Christian in his estimation of converts.

"It could not well be love of power or of fame that led Dr. Newman to exchange the Oxford that adored him for the Birmingham that knows him not; that tempted Cardinal Manning to step aside from the open path that led easily on to Lambeth Palace and a seat in the Lords; that weighed with a hundred rectors and vicars—such as

Oakeley and Faber and Bathurst—who left fat livings and certain promotion, to labor as obscure parish priests amongst the ignorant and the poor; that brought the noblest of earth's sons and daughters—with such titles as Argyll, Leeds, Buccleuch, Hamilton, Ripon, Bute, Londonderry, Lothian, Queensberry, Denbigh, Gainsborough and Herbert—to bow before the lowliest ministers of the lowly; or that led poets like Coventry Patmore and Aubrey de Vere, to adopt a creed that put them out of harmony with the temper of their time. It was not 'love of ecclesiasticism' that made Henry Wilberforce, Edward Walford, Lord Charles Thynne, and a hundred more, leave the cure of souls in the Anglican system to join a Church where, from one cause or another, they could never rise above the level of the laity. It was no want of learning or disinclination to weigh evidence that led men like the author of the 'The Apologia,' and Mr. Allies, after years of controversy, to change one creed for another. Pecuniary gain could hardly be the ground on which clergymen with wives and families gave up their emoluments to fight against starvation as best as they could, with strange weapons, which one, at least, to our certain knowledge, wielded so ill that he sought, at last, shelter in a workhouse; and love of money cannot be the conduct-gauge of a company that includes Thomas Henry, who became a priest of the old faith rather than a worldly millionaire; and George Lane Fox, the eldest son of Yorkshire's greatest gentleman, the Squire of Bramham, of whose enthusiastic zeal and charity his co-religionists are proud to speak. It was not any want of hereditary Protestant traditions, careful training, and strong family ties, that allowed nearly all the Wilberforces, the descendants of Sir Walter Scott, the Lockharts, Dr. Arnold's eldest son, Father Coleridge (brother of the judge), Miss Stanley (daughter of the bishop and sister of the dean), William Palmer (brother of the chancellor), the Bowrings, Miss Gladstone (sister of the ex-Premier), Lady Charles Thynne, Mrs. Pye (both daughters of bishops), and many more, to drift away from the old moorings.

Nor did they, in most cases, scale St. Peter's bark without infinite suspense, heartache and difficulty. The hot impulse of youth might possibly be urged to explain away the conversion of Ambrose de Lisle when an Eton boy; and the stagnation of age, to account for that of the octogenarian, Sir Bouchier Wrey; but every intervening stage of life is represented in the list. Nor can it be said that this Catholic revival has its origin in a *dilettante* antiquarianism, or in the dreams of bookworms, brought up in a university and unfamiliar with practical life, for some of its most ardent disciples are gathered from the ranks of gay guardsmen; and many a whilom soldier and sailor son of England has doffed his uniform to don the cowl of the monk and the cassock of the priest. Men of recognized learning, in truth, are there, such as Paley, Professor of Classics at Cambridge; Professor Barff, the chemist; Seager, the Assistant Professor of Hebrew at Oxford; and legal men, eminent as Serjeant Bellasis, or as Edward Badeley, Hope Scott, Mr. Aspinall and Mr. Bagshawe—Queen's Counsel all four of them; but everything is not grave and weighty where F. C. Burnand is, and Arthur A'Beckett and Arthur Sketchley—a Protestant curate in the olden time. Nor can 'silliness,' as Exeter Hall supposes, be laid at the door of the ladies who have elected to become daughters of the Holy Roman Church. Adelaide Proctor, the poetess; Elizabeth Thompson, the military painter; Lady Georgiana Fullerton, Lady Gertrude Douglas, author of 'Linked Lives,' and many more whose names cannot find place on our list, because they are not publicly known, though familiar, indeed, wherever suffering is to be tended and misery consoled, are not exactly those to whom 'silly women' would seem to be an applicable term. It is evident, therefore, that on none of these grounds can we flatter ourselves that we have discovered a key to the Romeward movement—how pleasant soever that discovery might be to our Protestantism." (*Whitehall Review*, Oct. 5, 1878.)

Appendix G.

DISHONESTY.

Protestant Perversions of the Sacred Texts of Scripture.

The following are some of the more important instances of mistranslation, and are taken from Dr. Rock's "Hierurgia":—

"(1) *Hebrews x, 10*:—The reader must be admonished of a serious imposition which has been practised by the Protestant translators of the New Testament, not only on the members of the English Establishment, but on every one who may chance to read her version of the Holy Scriptures. In his Epistle to the Hebrews, the apostle says: 'In the which will we are sanctified by the oblation of the body of Jesus Christ once;' which sentence is thus translated in the Protestant version: 'By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.' Here we have '*for all*' added to the genuine text; for there is not a syllable of it either in the Greek original or in the Latin Vulgate. It is impossible to consider this ingraftment on the word of God as the result of accident or negligence; on the contrary, we must refer it to deliberate design. In fact, this citation from the writings of St. Paul is invariably adduced in its *vitiating form*, as a warrant for that modern doctrine first promulgated in England by the framers of the Thirty-first amongst those Articles of Religion recognized by the Establishment, which teaches that—'the sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits' (p. 127).

"(2) *1 Corinthians xi, 27*:—In order to establish the necessity of communion under both kinds, the Protestant version of this passage has been corrupted by putting '*and drink*' instead of '*or drink*.' Such a translation is war-

ranted neither by the Latin Vulgate, '*vel biberit*,' nor by the Greek (p. 263).

“(3) In order to establish the teaching that it was wrong to use Latin in the service of the Mass, the translators of the authorized English version again resorted to disingenuousness. It should be sedulously kept in view that a reference is made in this chapter to certain languages unknown to the people, which St. Paul condemns some amongst the Corinthians for employing at their public assemblies; and to other languages equally unknown, but the use of which is entirely approved of by the apostle. The Protestant translators have superadded to the original Greek text the word ‘unknown,’ in verses 2, 4, 13, 14, 19 and 27; but in verses 18 and 39, where the use of a language, though it be unknown to the people, is approved of, notwithstanding precisely the same phrase occurs in the Greek original, they have not inserted the word ‘unknown,’ as in the other verses” (p. 223).

As these subjects were all of them special controverted points at the time that the Protestant translation was made, it is impossible not to conclude that these Scriptural forgeries were intentional. We cannot but shudder as we remember the concluding words of the Holy Scripture: “If any man shall add to these things, God shall add unto him the plagues written in this book; and if any man shall take away the words of this book of prophecy, God shall take away his part out of the Book of Life.”

“English translators,” complains Carlisle, “have depraved the sense, obscured the truth, and deceived the ignorant; in many places they detort the Scriptures from the right sense, and they show themselves to love darkness more than light, falsehood more than truth.” If any of my readers feel interested in this subject, I would refer them to the Homily of the Church of England on

“*Repentance*:” he will there find some of the most outrageous perversions of the Fathers, and especially of St. Augustine, on the question of auricular confession.

One of the most honest among Reformers, Dr. Whitaker, Regius Professor in the University of Cambridge, bitterly complained: “Forgery! I blush for the honor of Protestantism, while I write it. It seems to have been peculiar to the Reformed. I look in vain for one of those accursed outrages of imposition among the disciples of Popery.”

Among the greatest falsifiers of Scripture was Bishop Jewel. His own secretary, Dr. Stephens, and a Protestant knight, Sir Thomas Copley, both felt constrained to remonstrate with him on this account. Jewel replied: “Papists are Papists, and so they are to be dealt with.” The knight had the grace to become a Catholic. One hundred years afterward, Dr. Serjeant, secretary to Dr. Morton, Bishop of Durham, was so horrified at the forgeries he had to copy in the writings of his master, that he, too, became a Catholic.

Some years ago, in a sermon preached by the writer at St. Alban’s Church, New York, an allusion was made to the mistranslation of *Hebrews* x, 10. Whereupon the rector (doubtless in a fit of fraternal charity) complained of me to Bishop Potter, and the good bishop reprimanded me.

It seems fitting to notice in this place a charge recently brought against converts by one who writes with a pen dipped in gall: “Our general experience is that conversion to Rome involves, in a large majority of instances, sudden, serious, and permanent intellectual deterioration, *especially as to the quality of truthfulness.*”

These words in the mouth of a Ritualist sound almost like a joke. I should not have thought of noticing them,

had they not been quite lately reproduced in my hearing by a young Protestant seminary student.

In what school was it (I could not help reflecting) that I and my fellows were taught to prevaricate, to subscribe articles of religion in a non-natural sense, and to use, in the solemn worship of Almighty God, Protestant forms of speech which in our hearts we loathed and detested? What of mental reservation? "The clergy of the Church of England preserve the name of religion without the substance, and subscribe the articles of their belief with a sigh or a smile." (Gibbon.)

When the Rev. J. E. Bennett wrote his work on the Real Presence, and was prosecuted for its false doctrine, who was it that advised him to save himself by at once reëditing the book, and withdrawing the objectionable Catholic phraseology? It was Dr. Pusey.

What party is that in England which *declines to obey in conscience* the highest ecclesiastical tribunal, but appeals to its protection when convenient, as is the case to-day?

Twenty-seven years ago appeared a book entitled, "The Morality of Tractarianism." The author is still an Anglican. Listen to his sad complaint:—

"Oh that there were the heart in England that would clamor for true words and plain teaching! Our Prayer-book,—is that to be our battle-ground? Who cares for it? Who loves it as it is pretended to be loved? The poor? It has taught them for three hundred years, and they cease to believe in a church. The Protestants within our communion? They, too, have followed its teaching, and they indeed assume to love our 'excellent liturgy;' *they only pervert and disobey it.* Let each be true, and take a better cause to fight for than evasion. Protestants and Catholics alike despise and dislike the miserable go-between, which

supports neither and opposes neither. Long ago, they have felt more respect for their own honest enmity for each other than for the 'moderation' of the prevaricating words with which it is endeavored 'to unite both parties.' And what has our moderation done for us? Surely it has not saved us from division; for no country exists with so many 'denominations of Christians.' Nor can we say it has checked superstition, remembering what some of those denominations are: Ranters, and Jumpers, and Latter-day Saints. Nor that it has raised the tone of practical religion since it was adopted by the nation; for that, too, is, for the most part, but the same solemn compromise between good and evil, devotion and worldliness, which has stamped us, and all our institutions, with such respectability. That fatal tone of mediocrity, more fatal (one would not hesitate in saying) to the real growth of saintliness than occasional outbreaks of the most violent enormities; more deadly than hot or cold; the detestable lukewarmness of a standard of practical compromises."

Thirty years ago and more Macaulay complained bitterly in the House of Lords:—

"You talk of morality? What can be more immoral than to bring ridicule on the very name of morality, by drawing distinctions where there are no differences? Is it not enough that this dishonest casuistry has already poisoned our theology? Is it not enough that a set of quibbles has been devised, under cover of which a divine may hold the worst doctrines of the Church of Rome, and may hold with them the best benefice of the Church of England? Let us, at least, keep the debates of this house free from the sophistry of Tract Number Ninety."

"The dishonesty of Ritualism has become a byword. "Is Ritualism honest," forms the subject of three very interesting lectures, recently published by the Rev. W. H. Anderdon, M. A.:—

“What, then, is here meant by *honesty*? I ask the question: ‘*Is Ritualism honest?*’ You remember that Shakespeare makes a simple countrywoman ask: ‘Is poetry a true thing?’ The one question may help to answer the other. Poetry is a most true thing within its own sphere; out of that sphere, it is like a bird or a fish out of its element. Nothing is more unpractical than a poetic view of life; nothing more insufferable than poetical prose. So, ritual, not ritualism, is a most honest congruous thing, where it is at home. It is only when you import it into a place foreign to it and incongruous, that it becomes dishonest; as poetry, under the like conditions, may become untrue. Thus, a chasuble is a sacrificial vestment, quite in place on the shoulders of a true sacrificing priest. But on a minister, whom the bishop that made him a minister had no intention of making a sacrificing priest in any true sense of the word, it is incongruous in the last degree: it is an untruth, and (in the sense I have explained) a dishonesty. Lights and flowers on a true altar are honest and in place: on a communion-table they are meaningless, and, when thus made to enforce a doctrine inadmissible where they stand, they are a sham. To stand before an altar, as making intercession for the sins of the people, is honest and congruous in a priest, whose office pledges him to do it. His ancestors in the faith have done it for centuries; it is the principal function of his life, and interprets his very name. But to stand in an ‘eastward position’ before a table, which is defined by authority to be, of necessity, ‘an honest, movable table,’ from which the idea of sacrifice is excluded,—this must ever be incongruous in a minister; it contradicts all received traditions; it is opposed to the wish of his bishop, it is not done when that bishop is present, but *is* done when he is away: and so (still in the above sense of the word) is dishonest. To stretch a rubric, to ignore a canon, to go against the plain sense of an article, to act contumaciously against the obligations one has taken, and against the living authority before whom one has taken them,—if

all this is honest, if it is genuine, conscientious dealing, then we shall have to go to school again, and learn our English language afresh."

There are in England clergymen of my own acquaintance of whom it is no exaggeration to say that, what between their watchful ecclesiastical superiors on the one hand, and their suspicious aggrieved parishioners on the other, their ministerial life is one long practice of deceit.

Certainly the general feeling of the English public toward those who leave Ritualism for "*the real thing*" is that of admiration.

When, seven years ago, I returned to England after making my submission to the Catholic Church, I was everywhere met with congratulations because I had "done the honest thing." Having been myself a Ritualistic curate and then a Catholic priest in the same (my native) town of Liverpool, I can venture to speak with some practical experience. As a Ritualistic curate, I was despised; as a Catholic priest, I am received with respect by all classes of society.

Said the late Dr. Arnold, contrasting the Catholic with the Ritualist: "I think the one a fair enemy, the other a treacherous one. The one is the Frenchman in his own uniform; the other is the Frenchman disguised in the red coat. I should honor the first, and hang the second."

Appendix H.

CONTROVERSIALISTS.

There are others unreliable as well as Dr. Lee. Canon Estcourt thus exposes the unreliableness of Dr. Pusey:—

"And here a statement of Dr. Pusey's may be noticed

as follows: 'The form adopted at the consecration of Archbishop Parker was carefully framed on the old form used in the consecration of Archbishop Chichele, a century before, as I found by collation of the Registers in the archiepiscopal library at Lambeth, now many years ago. The form used in Chichele's time I could not trace farther back. Its use was exceptional, having been resorted to at a time when the English Church did not acknowledge either of the claimants to the Papacy. The tradition of that consecration was then only a century old. It was of the providence of God that they had that precedent to fall back upon. But the selection of this one precedent (amidst the number of archbishops consecrated in obedience to Papal Bulls, in which case the form was wholly different) shows how careful Parker and his consecrators were to follow the ancient precedents.' The statement is very vague, but it is quoted by Mr. Bailey 'as a very important fact' (p. 17). Chichele, however, was not consecrated as Archbishop, but as Bishop, of St. David's. And so far from the English Church not acknowledging the pope at the time, Chichele was consecrated by Pope Gregory XII himself, at Sienna, in 1408, as recorded in the inscription on his monument; and having been elected archbishop by the Chapter, notice was sent to the pope by King Henry V (p. 18), and he was confirmed by a bull of provision of Pope John XXIII, in 1414, who also consecrated Chichele's successor in the See of St. David's (p. 19). It is true that there was a schism at the time, and that, although Gregory XII and John XXIII are recognized in the *Bullarium Romanum*, questions afterward arose affecting both those popes; but it is also clear that the English Church at both those periods did acknowledge a rightful pope. Godwin refers to the bull of provision as in Chichele's *Register*. It is therefore impossible to see in what manner any precedent can be found at this time for the proceedings at Parker's consecration; or even what meaning can be attached to Dr. Pusey's statement." (Canon Estcourt on "Anglican Orders," p. 115.)

Dr. Pusey's works contain several very remarkable instances of confused statement. In his famous book on the Real Presence, he actually quotes as the teaching of Scotus the opinion which Scotus himself was engaged in refuting. Doubtless, his mistake arose from a too hasty inspection of the book. The doctor took down his Scotus with the very purpose of trying to find some evidence for the Anglican teaching on the Real Presence. In the course of his search he alighted on a passage which, in every way, he thought most admirable. Whereupon he transferred it bodily on to the eighteenth page of his book. It had unfortunately escaped him that Scotus had quoted this passage for the very purpose of proving it un-Catholic and heretical. (See Fr. Harper's "Peace through the Truth," p. 187.)

I remember that a devout member of your present congregation came to visit me in Rome. I thought it my duty to caution her not to believe *everything* she read in Dr. Lee's works. "Oh!" she replied, "I went to hear him in London, and I never can believe that he is not perfectly sincere. It shows *how* much *you* must have changed, to suggest such an uncharitable thing. Oh! he preached *such* a sermon!"

Appendix K.

THE POPE AND THE PROTESTANT PRAYER-BOOK.

"In Queen Bess's time, the Bishop of Rome offered to accept and acknowledge the Reformed Anglican Church, ministry, prayer-book and all, just as it was, if England would only admit his sovereignty over her queen. But Rome, that never varies, has changed all this." (Dr. Ewer's book, p. 100.)

If any of my readers are curious to test for themselves the truth of this assertion, let them procure Canon Estcourt's "Question of Anglican Ordinations," where they will find it discussed at length in chapter eight. I content myself with transcribing the introductory remarks of that chapter:—

"If the argument on the Catholic side has gained a certain advantage by the currency given to so telling a story as that of the Nag's Head, Anglicans, on the other side, have availed themselves of a similar opportunity in stating the legend of the pope having made an offer to Queen Elizabeth of confirming the Book of Common Prayer. It is strange that, after the indignation excited in them by the former tale, they should put forward as a matter of importance a story resting on no better foundation than the other, and with no authority quoted for it but mere verbal tradition. The evidence in each case is precisely of the same character: if the names of certain persons are quoted in one case as the authorities from whom the story was derived, names are given with equal confidence in the other. The current of tradition in each case runs equally clearly. If the Nag's-Head story was not heard of for upward of forty years after the date of the alleged transaction, no more was that of the pope's offer. If the one was not published during the lifetime of those said to be actors in it, neither was the other. If the difference in the three or four versions of the Nag's Head is fatal to its credibility, there are at least three versions of the Pope and Queen. Notwithstanding all this, Bishop Bull, after calling the Nag's-Head story 'a putrid fable,' within three pages coolly and unblushingly relates two versions of the other story, both as undoubted facts, although no one else has even ventured to take credit for more than one.

"Let, then, no man be a judge in his own cause. Surely we may hence gather the need of adopting some such principles or rules of evidence as were laid down at the beginning of this work, in order to have a common test or

tribunal by which we may know what facts and circumstances are worth being alleged as arguments. Even supposing that it was the fact that an offer such as described was made to Queen Elizabeth, there is no argument to be drawn from it in the present question; for there is nothing said or pretended, which can show how far the offer was to extend; and whether it was meant to include the forms of ordination under the name of Book of Common Prayer" (p. 354).

As an illustration of the variety existing in the tradition of this legend, it should be noted that one account makes Paul IV the hero of the tale, and another, Pius V:—

"In May 1560, the new pope, Pius IV, made an attempt to win back England, through her queen, to the obedience of the Roman See, by sending Parpaglia, Abbot of St. Saviour, to the queen, with letters written in the conciliatory style, and beginning, 'Dear Daughter in Christ,' inviting her 'to return into the bosom of the Church,' and professing his readiness to do all things needful for the health of her soul and the firm establishment of her royal dignity; and requesting her to give due attention to the matters which would be communicated by his dear son, Vincent Parpaglia. What the papal concessions were on which this spiritual treaty was to be based, can only be matter of conjecture, for Elizabeth declined receiving the nuncio, and the separation became final and complete." (Agnes Strickland, "*Queens of England*," vol. vi, p. 144.)

Hallam states that "the nuncio received a message at Brussels that he must not enter the kingdom of England." ("*Const. Hist.*," p. 75.)

Next we will hear a typical Anglican clergyman:—

"But a new pope, Pius IV, in 1560, addressed to Elizabeth a letter of conciliation. He offered that, on condition of her adhesion to the See of Rome, the pope would approve of the Book of Common Prayer, including the

Liturgy, or communion-service, and the Ordinal. Although His Holiness complained that many things were omitted which ought to be there, he admitted that the book, nevertheless, contained nothing contrary to the truth, while it certainly comprehended all that is necessary for salvation. He was therefore prepared to authorize the book, if the queen would receive it from him and on his authority." ("Turning Points of English Church History," by the Rev. E. L. Cutts., B. A., p. 237.)

When, but the other day, I was introduced to this particularly *cut* "turning-point" of (what was not intended to be a comic) English Church History, calmly reproduced as an unquestionable fact, embellished, too, with details, names, and dates,—a fact so well established as not to require a question of proof or reference,—and the whole statement published and indorsed by "the Christian Knowledge (?) Society"—I felt sure that the day could not be far distant when, following in the wake of Ewer and Cutts, some third black-coated Rev. Mr. Crow will be gravely telling us that Pope Pius sent a bull to Elizabeth indorsing the Book of Common Prayer, the Ordinal, the Thirty-nine Articles, and those precious repositories of "godly and wholesome doctrine," the two books of the Homilies of the Church of England. Our old friends, the crow trio, will be then complete, and everybody will be surprised to find that the Thirty-nine Articles and the Creed of Pius IV are in perfect harmony, and will begin to wonder whether there ever was such a thing as the English Protestant Reformation, or whether it is a mere myth.

Appendix M.

A series of Protestant propositions from the pen of the late Mr. Marshall, contained in his clever book, "My Clerical Friends:"—

"1. If Simon received, like Abraham, a mysterious call, it was full of significance, they thought, in the case of the patriarch, but wholly without meaning in that of the apostle.

"2. If the Most High, who probably acts with design, gave to each of them a *new name*, in the one it signified the introduction of a new dispensation, but, in the other, nothing at all.

"3. If Abraham was called 'father of the faithful,' it was because he was really destined to be so; if Simon was called 'the rock,' he might as well have been called anything else.

"4. If his Master added, 'Upon *this* rock I will build my Church,' there was no allusion to the singular *name* which he had just given him, but only to his profession of faith; so that every believer is just as much a rock as he was, without the perfectly needless process of changing his name.

"5. If a whole series of magnificent prerogatives were conferred upon him as soon as his Creator had named him 'the rock,'—an eternal supremacy against which 'the gates of hell shall not prevail;' a benediction which the seraphim might envy: the power to open and shut heaven; a power almost without limit, like to the power of God,—all this was only a cumbrous way of saying that his faith was much to be commended.

"6. If he is always named *before* the other apostles,— 'the first, Simon who is called Peter,'—in a book which purports to be inspired, this is only the result of an accident.

"7. If to him alone it was said, 'To thee I will give the keys of the kingdom of heaven,' it probably means something, but not what all Christians supposed it to mean for more than a thousand years.

“8. If he was told to work a miracle, in order to satisfy the demand of a taxgatherer, and when he had obtained money by such unusual means, to ‘give it for me *and thee*,’ no peculiar connection with his Master, much less any supremacy in the Church, can be reasonably inferred from so slight an incident.

“9. If St. Paul is careful to record that he ‘went up to Jerusalem *to see Peter*,’ while he adds, ‘Other of the apostles saw I none,’ it is idle to suppose that he had any special motive in doing so, or that Peter had any special claim to be visited.

“10. If the same apostle relates of the risen Saviour, that ‘he was seen *by Cephas*, and after that by the eleven,’ perhaps this was because Peter chanced to be in the neighborhood; or it may be only another of the innumerable passages of Holy Scripture which mean nothing in particular.

“11. If even the angel, contributing to the general delusion, said to those who found him sitting in the sepulchre, ‘Go tell his disciples *and Peter*,’ this also was no recognition of his personal dignity, but, like all the corresponding texts, a purely accidental form of words.

“12. If the disciples asked our Lord, ‘Who is the greater in the kingdom of heaven?’ because, as St. Chrysostom observes, ‘they could not conceal a certain human jealousy of Peter’s supremacy on earth,’ either they were mistaken in resenting his fancied superiority, or St. Chrysostom in dreaming that they did so.

“13. If St. John relates that, although he ‘outran Peter and came first to the sepulchre, yet he went not in,’ in spite of his ardent love, but waited till Peter had preceded him, this was not out of respect for Peter’s office, nor was there any more significance in the act itself than in his care to record it in the Gospel.

“14. If to Peter *alone* was committed by the Master, now triumphant over death and the grave, the superhuman task, ‘Feed my sheep, feed my lambs,’ this again does not distinguish him in any way from the other apostles, to

whom nothing of the kind was ever said; nor from the rest of mankind, who are perfectly competent to feed themselves, without any assistance from Peter.

“15. If he was the sole child of Adam to whom the Holy One ever addressed the amazing assurance, ‘I have prayed for *thee* that *thy* faith fail not,’ and this, because it would be henceforth his incommunicable function to ‘*confirm his brethren*,’ this does not imply that the solidity of his faith was in any way connected with the majesty of his office, or needful to the integrity of Christian doctrine; and, though human lips could not have uttered such words without at least a grave purpose, Divine lips could employ them without any purpose whatever.

“16. If, when Peter was imprisoned by Herod, ‘prayer was made without ceasing by the Church unto God for him,’ though no such universal supplication was offered for any other apostle, not even for St. Paul in all his bonds and scourgings,—it does not follow that the liberty of her chief was necessary to the infant Church, nor that ‘the Lord sent his angel’ to release him from prison for that reason.

“17. If one of the first acts of his pontifical reign was to smite with the thunderbolt of heaven, which fell at his word, the prevaricators who ‘lied to the Holy Ghost,’ because they lied to *him*,—this does not prove that God was his accomplice in the discharge of an office to the support of which the dreadful might of God was so promptly lent.

“18. Lastly, if two hundred and fifty Roman Pontiffs, surviving, by a perpetual miracle, all human dynasties, and every vicissitude to which human things are inevitably subject, baffling all the assaults of men and ‘the gates of hell,’ have claimed during nineteen centuries to succeed him in his office, and Christians have always believed that they did so by most evident warrant of Holy Writ,—this only proves, on the one hand, that the long line of Pontiffs, for the most part men of singular virtue, profanely usurped an authority which God never intended to confer upon them;

and, on the other, that all the friends of God,—saints, doctors, prelates, martyrs, virgins, and confessors,—basely connived, without any imaginable motive, at the audacious usurpation, misconceived every luminous text of Scripture on which it was confidently but ignorantly founded, and meanly bowed down before a self-elected ruler, generally a feeble and helpless old man, who had no power whatever to coerce their submission, except what their own free convictions gave him.”

✓
9485

